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ABSTRACT

This report of the Fourteenth National NEA Conference on Civil and Human Rights in Education focuses on equal educational opportunity for Asians and Pacific Islanders. Included in the document are various summaries of interest group input sessions. These were concerned with the following topics: 1) violence in the schools, 2) curriculum and instructional materials, 3) employment and its implications for education, 4) community organization, and 5) bilingual and multicultural education. Also included are an address on the educational process, and an address on the Southeast Asian Refugee Program. A listing of some events and dates of significance to Asians and Pacific Islanders in the U.S. is included. (Author/AM)

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Equal Educational Opportunity for Asians and Pacific Islanders In The United States

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Report of the Fourteenth National NEA Conference on Civil and Human Rights in Education

ED143741

Equal Educational Opportunity for Asians and Pacific Islanders In The United States

Report of the Fourteenth National NEA Conference on Civil and Human Rights in Education

Sponsored by the NEA Committee on Human Relations
Administered by NEA Teacher Rights

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Welcome

Frank Ortega, member of the Board of Directors, California Teachers Association, greeted conference participants.

Gerald DeRyan, president of the San Francisco Classroom Teachers Association, welcomed participants to San Francisco and summarized some of the problems facing educators—inflation, reduced enrollments, and public attitudes.

Mary Lee Shon, chairperson of the Educational Needs Committee, Asian American Education Commission, Los Angeles Unified School District, summarized some of the issues in bilingual education.

NEA Teacher Rights wishes to acknowledge the contribution of Dr. James Kramer, Executive Director, San Francisco Classroom Teachers Association, for helping to develop and coordinate the conference.

Introduction

NEA's first national Conference on Equal Educational Opportunity for Asians and Pacific Islanders in the United States occurred late in the Association's effort to mitigate the cultural bias of American educational institutions. The conference took place even more belatedly if one considers the long history of work by Asian American and Pacific Islanders to improve our educational system.

The conference was part of NEA's response to expressed needs. NEA had established a Teacher Rights division, an Official Asian Caucus, an Asian American Task Force, a Human Relations Committee, and a Minority Affairs Committee. We developed minority involvement seminars and internship programs and an Affirmative Action Plan. In 1975, we began operating under a new constitution and bylaws which include minority guarantees.

Such activities will assure the continuing multicultural character of NEA programs. Together, purposively, we will continue to effect positive change in the United Teaching Profession and in our public schools.

—John Ryor, President
National Education Association

SOME SCENES FROM THE CONFERENCE

The Educational Process: As It Takes Place or As It Doesn't

by The Honorable Norman Y. Mineta (D-Calif.)
Member of Congress
Thirteenth Congressional District California

While I understand that the purpose of this conference is to direct attention to the needs of Asians and persons from the Pacific Islands, I plan to focus on more general concerns about the question of educational reform.

I am sensitive to the unique situation of Asian Americans and Pacific Islanders and do not want to see their needs ignored by either the political or the educational establishment. I am convinced, however, that the neglect and the problems encountered by Asians and Pacific Islanders are more often than not similar to those suffered by Black, Chicano, First American, and middle-class White children.

Let me say, too, that I consider myself to be a strong supporter of the American system of public education. Prior to my election to Congress last November, I often advocated the cause of our schools, and since the 94th Congress began last January, I have been an active participant in every effort to increase the level of federal support for public education. In addition, I have fought for measures that are designed to give all of our children a chance for a decent life through better health care and nutritional programs.

I am also sympathetic to and supportive of the cause of teachers. I believe teachers provide one of the absolutely essential services in our society. It is they who cultivate the minds of our children, and our children are our future. Consequently, I believe that teachers deserve to be paid a salary commensurate with their responsibility. Teachers should have excellent working conditions and should enjoy academic freedom and the right to work under binding contracts that are the culmination of the collective bargaining process.

I am telling you these things, not because I want to solicit your approval and support in a shameless way and for self-serving reasons, but because I want to establish a proper atmosphere for what I am about to *lay on you.* I have stated my firm support for and my commitment to our schools because I do not want the enemies of public education, be they reactionaries or revolutionaries, to think that I can be counted among their ranks. I want my message today to be regarded as friendly advice—constructive criticism, if you will—rather than the barbs of an unthinking, uncaring foe.

Our entire social establishment is under attack. Politics, education, religion, business, industry, and labor are all targets. Their assailants are not just the "crazies"—yippies and hippies, violent revolutionaries, and less glamorous radicals. They are, instead, laborers, housewives, business people, students, professionals, homeowners, and taxpayers. They are voters or, increasingly, they are persons who are qualified to vote but who have chosen not to participate in the electoral process.

In recent months, several well-known and highly competent pollsters have done research that proves that public confidence in our political, economic, and social systems is rapidly evaporating.

For example, from Peter Hart and Pat Cadell we have learned that the percentage of Americans who can be termed optimists as they look to our nation's future has dropped from 78 percent to 18 percent since 1964. Contrast that drop with the increase in the number of people who are pessimistic about the future; this number has grown from 3 percent to 25 percent in the same period of time. Only a third of those who voted in the November 1974 elections believed that their participation in the democratic process would make a difference. And, to make matters worse, that third represents a meager 13 percent of the voting age public.

Lou Harris has been delivering a similar message. He reports that 67 percent of the people feel that "what you think doesn't count much anymore"—an increase of 30 percent since 1967. The number who think that the "people running the country don't care what happens to you" has risen from 33 percent to 63 percent in less than 10 years. Perhaps the most tragic of Harris' findings, one with deep and poignant ramifications, is the fact that in nine years, the number of people who say "I feel left out of things going on around me" has increased from 9 percent to 41 percent.

Politicians and institutions of government have not surprisingly been the biggest losers when it comes to public confidence ratings. The war in Southeast Asia, which the United States fought with neither legal sanction nor popular support, was obviously a major cause of the decline. Other negative factors include the Watergate web of conspiracy, which ultimately strangled those who participated in it; the continuing wave of economic uncertainty and collapse which has resulted in increased unemployment and

increased inflation; and the revelations that agencies of the federal government have been actively violating the civil rights and liberties of American citizens. The unfortunate and incontrovertible fact is: The elected leadership of the country, including too many members of Congress, has failed to come to grips with the everyday problems, needs, and desires of the American people. The low esteem in which politicians are held is matched only by the low level of our performance generally.

By now, you are very likely asking yourself such questions as: "What does political alienation have to do with education?" "How does all this affect me as a parent, teacher, or student?" Some of you may be asking: "When is he going to get to the point?"

Well, the point is simple: No institution of any consequence is immune from the epidemic of dissatisfaction and disillusionment that is currently infecting every stratum of our society. Quite frankly, public education is no exception.

Evidence of public dissatisfaction with public education has appeared in a variety of ways. The most obvious evidence has been the failure of hundreds of school tax and bond elections to gain voter approval. No truly objective observer can conclude that these defeats signal anything but one or both of two possible sentiments. Either the voters believe schools already cost too much, or they feel that they are not getting their money's worth at current levels of expenditures.

The failures of our education system can be measured in other ways. We can count the number of dropouts. We can estimate the number of push-outs. We can see faces and eyes turned dull by institutionalized irrelevance. We can witness, and are too often the victims of, campus violence. We see the staggering increase in drug abuse and alcoholism among teenagers and preteens.

Furthermore, we see that in the last 13 years arrests of juveniles have increased by 247 percent. Presently, 45 percent of all serious crimes is committed by persons between the ages of 10 and 16. This frightening situation is exacerbated by the fact that these 10- to 16-year-olds represent 13 percent of our total population. Finally, we see that the second-ranking cause of death among Americans between 15 and 23 is suicide.

All of these phenomena are, in one way or another, expressions of dissatisfaction, disillusionment, alienation, and failure. You know it. I know it. The general public knows it.

Now, let's take a look at the products of our educational system. Do we have an educated citizenry as a result of our efforts to date? Many people will answer that question in the affirmative. They will point to notable achievements in science, industry, business, and the arts; and they will claim, with justification, that such feats would not have been possible had it not been for our system of universal public education.

On the other hand, many will be more critical and will cite some impressive statistics in support of their argument. The critics can and do point to several research projects to bolster their claim that we have failed to produce a truly educated society.

If those of us who are part of the education system, or who are friendly to it, disregard the criticism or concentrate on denegrating the research, we will be doing a great disservice to our society and to public education.

One of the most devastating exposés of our failure came in the form of a recent report from the University of Texas, a report that grew out of a $1 million, four-year study under the auspices of the U.S. Office of Education.

The study was designed to determine a new definition of literacy and to assess how the American public measures up against the new criteria. Instead of merely determining whether adults can read and write at a fifth grade level, the study tried to find out what skills are needed to function in such areas as consumer economics, work situations, community and health services, and government and legal systems.

The findings of the study were shocking. The fundamental conclusion was that approximately 20 percent of our adult population—some 23 million people—are "functionally incompetent."

Specifically, the research team discovered that:

> Given a receipt listing store purchases and a total cost, 28 percent of the adults tested could not figure the correct change they should receive from a $20 bill.
>
> Fourteen percent could not correctly write a personal check.
>
> Given a standard W2 tax form and information about the number of dependents, 30 percent did not enter the correct number of tax exemptions in the correct box on the form.
>
> Twenty-seven percent did not know that the normal body temperature is 98.6° farenheit.
>
> Asked which states have the most U.S. Senators, only 51 percent knew that each state has two Senators.

It is important to note that persons having greater amounts of schooling were better equipped to deal with the daily requirements of our society. According to this same study, over 50 percent of the adults who had not completed the eighth grade scored at the "functionally incompetent" level. The figure for high school graduates was 11 percent. Only two percent of our college graduates fell into this category.

The unacceptable quality of our educational product has led many people, for whatever the reason, to clamor for a "return to the basics," to force our schools to do nothing but teach "the 3 R's," and to force all children into a standard mold on the assumption that educational attainment will automatically follow.

I believe, however, that instead of making our schools more "traditional," we should allow them to be more innovative. Instead of forcing the teaching/learning process to be more rigid, we should allow it to be more flexible. Instead of forcing teachers through a system that makes them "safe" and conventional, we should encourage them to be free, creative, and secure. Instead of keeping parents out of the process, we should actively recruit them to be partners in the effort to educate their kids.

The one demand we should make of our schools is that they be accountable. We should allow our educational system to be free to engage in a variety of curricular

methods, but it may never be allowed to be free from responsibility.

The first step in the movement to reform our educational system must be the development of a national consensus about the purpose of education. What do we expect schools to produce? And why?

In developing such a national consensus, parents, teachers, students, and politicians must work together in an atmosphere of mutual trust and respect. We must be vigilant in our determination to be free-thinking and free-speaking. We must admit that preservation of the status quo is an unacceptable alternative. We must level with one another in terms of our own plans for reform. We must strive to eliminate the feelings of insecurity and fear that afflict many of us whenever the subject of reform is mentioned.

In that spirit, allow me to suggest some principles I would like to see accepted as the consensus-building occurs.

1. Public education is, and should be, the primary instrument for making our society more democratic. This means that our schools must be integrated racially and economically. The *Serrano v. Priest* decision in California, and similar cases elsewhere, will help provide the impetus to ensure equal distribution of financial resources among school districts. In addition, bilingual and bicultural education programs designed to integrate the languages and cultural experiences of students with foreign origins with those of American society will also help to bridge the gap. Equal educational opportunity must become a reality rather than just a catch phrase used when it is politically convenient.
2. Education should encourage individual growth, rather than stifle it. Children should progress through school in such a way that they feel positive about themselves, know who they are and why, and can deal with others' feeling secure about themselves.
3. Schools should provide people with the basic skills necessary to do more than just survive; they must provide the skills necessary to function in, and benefit from, our extraordinarily complex and demanding society. Besides knowing how to read and how to write, people have to know how to make a living. They must know something about good health and nutrition. They must know how to deal with stress, conflict, and adversity.
4. Our educational system must provide young people with the knowledge necessary to deal with a complicated and troublesome world. It must instill in them the importance of using their education in a beneficial and productive way.
5. We need a statement—perhaps in the Constitution—that recognizes that education is a basic human right and that it is the government's responsibility to ensure that quality education is available to any person who seeks it. We need to recognize, officially, the wisdom of Thomas Jefferson through whose efforts the Virginia legislature recognized that:
   - A democracy cannot long exist without enlightenment.
   - A democracy cannot function without wise and honest officials.
   - Talent and virtue should be nurtured and educated regardless, in Jefferson's words, of "wealth, birth, or other accidental conditions."
   - Children of the poor must be educated at the public expense.
6. We must recognize that a growing civilization mandates constant and progressive changes in its educational programs, and, conversely, education's primary task is to bring about, maintain, and improve civilization. Accordingly, recognizing this national concern, we must increase the federal contribution to education. I strongly believe that the Federal government has a responsibility equal to that of local and state governments to guarantee that our schools have the financial resources necessary to do the job we ask of them.

While the task before us is not a simple one and does, in fact, require a rethinking of principles as well as policies, I believe we have the will necessary to proceed.

We must, as John F. Kennedy said in the early 1960's, "move forward with the confidence that is born of success and the skill that is born of experience. As we move, let us take heart from the certainty that we are united not only by danger and necessity, but by hope and purpose as well."

I look forward to working with you toward this great and very necessary goal. Thank you.

U.S. Representative Mineta serves on the House Post Office and Civil Service Committee and the Committee on Public Works and Transportation and is chairperson of the New Members' Caucus.

Prior to his election to Congress, he served as mayor of San Jose, California—the first Japanese-American mayor of a major U.S. city. He was a member of the Legislative Action Committee of the U.S. Conference of Mayors and the Board of Directors of the National League of Cities. In 1969, Mr. Mineta was elected to the San Jose City Council, after having served by appointment since 1967. He previously served on the city's Human Relations Commission and Housing Authority.

Before turning to public life, Mr. Mineta worked with his father in the family's insurance agency. He was active in the affairs of the Asian American community, particularly the Japanese American Citizens League—which honored him in 1968 as Nisei of the Bicentennial.

Mr. Mineta is a native of San Jose. As a young boy, he was one of 110,000 Americans of Japanese ancestry evacuated from the West Coast and placed in "relocation" camps during World War II.

The Congressman received a B.S. degree in business at the University of California at Berkeley. He was commissioned in the U.S. Army and served as a military intelligence officer in Japan and Korea.

Summary of Interest Group Input Session

Violence in the Schools
The Dialogue--Abbreviated

Violence in Hawaiian Schools

by Mae Kim
Member, Human Relations Committee
National Education Association
Mililani Town, Hawaii

Hawaii is made up primarily of minorities, and hostility among students of all ethnic minorities is very evident. Lack of understanding and appreciation of cultural differences is what causes the hostility. It produces frustration, stereotyping, intolerance, and finally, violence.

During a school gang fight last year, an immigrant killed a local Filipino student. The local students had expressed hostility toward the immigrants, stating that they "all carried weapons, wore flashy clothes, and were snobbish." Actually, many people in the Philippines carry weapons out of necessity. Many of them, who were middle-class professionals or workers at home, suffer cultural shock when they are thrown into plantation work in the United States. The rural, intermediate school where the violence occurred serviced such a plantation community, heavily populated by Filipino immigrants.

Teachers as well as students suffer a lack of intercultural understanding. One teacher of immigrant Filipino students expressed great frustration to me because her students "were not responding to her." She said they constantly cheated on exams and, when reprimanded, they "disrespectfully turned away or looked down." She failed to realize that children in the Philippines are taught to share; they were not cheating, but merely sharing answers. These children are also taught to respect teachers—which they do by looking down.

The Samoan culture is similarly misunderstood. Samoan students, who are involved in many violent incidents, are pegged by others as "rip-off artists" and labeled as aggressors. The Samoan culture, however, is also based on sharing. If a Samoan family needs something from a neighbor's garden, one doesn't need permission before taking it; he or she is welcome to do so. When a Samoan comes to Hawaii and takes a papaya from a neighbor's yard, he or she is condemned for stealing.

Some Causes of Student Violence

by Ellen Yip
Student, San Francisco State University
San Francisco, California

1. Students are not interested in school programs, such as needlework for the guys. They cut class and have nothing to do.
2. Students are suspended for fighting or other unacceptable behavor. As a result, they have nothing to do but hang around the building. Some don't mind since they are bored in class anyway.
3. Much of the violence occurs in the cafeteria, the school yard, or near the school. The causes are cutting lunch lines, seeing people not liked, grouping for support, and cutting one another down.
4. Teachers pay attention to the "good" students and ignore the "bad" ones. This perpetuates the problem.
5. Some incidents of violence by Asian students toward teachers are caused by teachers' cursing students, favoring some and not others, unfairly penalizing a few students, and subtly mocking the Asian culture or lifestyle.
6. Sometimes the students carry family problems into the school, and frequently what the students learn at home is different from the culture taught by or picked up from the school environment.
7. Some violence is caused by individuals who have personal problems and who use others for "ego tripping" or proving themselves.
8. Some general causes of violence: picking on people who are considered weak; fighting over girlfriends and boyfriends (jealousy); and name-calling (personal, racial, and interracial).

The section about school violence was, inadvertently, not taped. The above dialogue is based on remarks reconstructed by two of the session's participants after the conference.

Summary of Interest Group Input Session
Curriculum and Instructional Materials

Curriculum Development: Where Are We Now? Where Are We Going?

by Linda Wing
Director
Asian American Bilingual Center
Berkeley, California

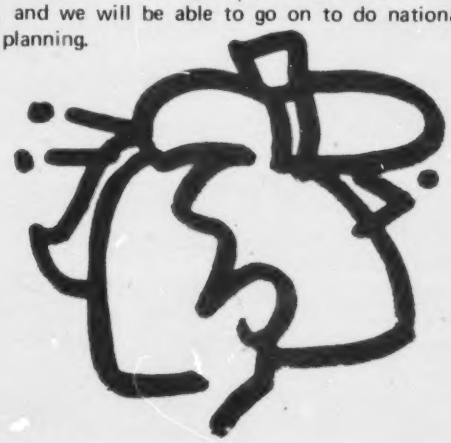
We're going into our sixth year of Asian American studies in Berkeley, but I'm concerned this year because of the economic crunch. Our district will no longer be able to hire new Asian American teachers so that the ratio of minority staff to minority students is what it should be. In fact, our district will probably lay off 100 teachers, 75 percent of whom will probably be minority teachers.

Nor will the district be able to put money into new curriculum development. Each year that Asian American studies has existed in the Berkeley Unified School District, there has been one cut after another. We're now going to have to find different ways of dealing with the issue. I'm also concerned that curriculum development has been progressing in a very fragmented way as far as Asian Americans are concerned. The main reason is that we have no clearinghouse.

In my district, students have been able to publish four books on their own. We sold about 5,000 copies around the country—so it isn't that we don't have the capabilities of providing a model for publishing companies.

The Office of Education, under Title VII, has embarked on a long-range effort to fund nine national bilingual materials development centers. They are to be accompanied by seven resource centers and two national assessment-dissemination centers—one in Austin, Texas, and one in Fall River, Massachusetts.

At the Asian American Bilingual Center, we're developing materials for Chinese, Filipino, Korean, Japanese, and Samoan children. After they have been field tested and evaluated, they will be disseminated at cost to school districts around the country. I feel that this is a good plan, for it has concentrated a lot of expertise in certain areas of the country. All the previously fragmented efforts may now be centralized, and we will be able to go on to do national curriculum planning.



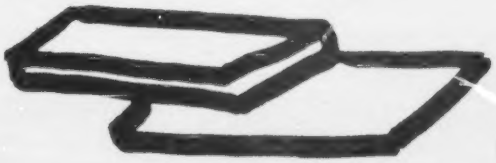
Curriculum Development: Japanese Americans

Florence Yoshiwara
Director
Japanese American Curriculum Project
San Mateo, California

Because of my concern about the lack of materials about Asian Americans generally, and Japanese Americans specifically, I went about organizing a group of 12 Japanese American educators. Our purpose was to develop Japanese American curriculum materials from our own perspective.

We feel that much work needs to be done in the area of Japanese American curriculum. The school districts are putting out a lot of teacher's guides but, unless materials are available for teachers and students, the guides will not mean much.

Our focus is to ensure the use of Japanese American and Asian American curricula in multicultural education. The nations of the world are becoming more and more interdependent, and Asians are a majority of the world's population. It is very important for students to be able to view Asian Americans from such a world perspective. It is equally important for teachers and curriculum experts to realize the need for coexistence in this world.



Current Situations for Writers of Asian American Materials

by Jeffrey Chan
Lecturer, Asian American Studies
San Francisco State University
San Francisco, California

There is no current situation for writers of curricular materials. We are merely collected into ethnic anthologies that present a number of views about what it is to be a Chinese-, Japanese-, or Filipino-American. The materials in such collections are basically worthless, for it's impossible to provide the definitive Asian American experience in a textbook.

The major issues facing writers of materials that deal with a minority experience in the United States are the same as they've always been. What is the American public going to buy? What will the school systems buy? What will the libraries buy? We find that the publishing companies are now more interested in publishing our works—but they do so in very expensive formats—$3.95 instead of .95. We find a better response among small literary magazines and persons who xerox our work for school use. Schools may use it of course; I just wish they'd ask permission once in a while.

Shawn H. Wong
Author
San Francisco, California

I am the co-editor, with Jeffrey Chan and several others, of *Aiiieeeee!* (Washington, D.C.: Howard University Press, 1974), which recently came out as a $3.95 Doubleday paperback. Doubleday successfully bid for the paperback rights after having seen that the first edition was a commercial success—and after having been the first to turn us down and offer us writing lessons in 1972.

Our culture reflects our experiences in the United States; however, most textbooks present them as being inherited from Asia through some strange genetic process. As writers, we are concerned with presenting our experiences in America. *The Story of the Chinese in America* by Betty Lee Sung (New York: Macmillan, 1972) is probably the best known about Chinese Americans. Like many books, however, it sets one minority group against another to make a particular one appear in a better light. From a writer's point of view, this is not a bad thing; history should be looked at from the teller's own point of view. The first book written from a Chinese American point of view is *Long Time Californ': A Documentary Study of an American Chinatown* (New York: Pantheon, 1973).

Where Is the Publishing Industry in Terms of Producing Materials?

Edgar P. Thomas
Vice President/Director, School Division
Addison-Wesley Publishing Company
Menlo Park, California

School textbooks have generally reflected the character, values, and ideals of particular societies at particular periods of time, and publishers have honestly tried to read this and other nations' pulses accurately, responding to whatever goals seem to be dominant and broadly based. We are troubled when we find social values and cultural needs in conflict with each other—as they were in Kanawha County, West Virginia, for instance. Here we had a perfect example of a situation in which most publishers tried honestly to respond to a recognized need for culturally relevant, multiethnic reading materials, only to find that in Kanawha County, these were *not* the materials that a large segment of the community wanted. The Kanawha County syndrome, which exists in many parts of the country, is a very real problem for publishers.

One of our problems is this: Who speaks for you? Is there a standard to which all publishers may turn when they are wrestling with the problems of the accurate portrayal of Asians and Pacific Islanders or any of the many cultural groups? Most publishers honestly seek to find reviewers and authors whose reactions are authentic. It's mighty discouraging to have one's material evaluated for authenticity by a group whose credentials seem to be unquestioned, only to have published material rejected by another group which also claims to speak for "the way it should have been."

One answer is to *educate*. Is it possible to develop a common core of basic multicultural balances which relate to *all* of America—not just special regions? Would materials that relate specifically to the Western region with its Asian and Spanish-speaking influences be acceptable also in Middle America, in the Southeast, and in the Northeast? How about the Native Americans and the Blacks? What is to be considered "fair and accurate treatment and adequate balance" to meet the needs of the children in every part of America? Unfortunately, some textbooks are evaluated by a regional statistical yardstick—percentage of Asians, of Blacks, of Hispanic photographs, stories, or roles. By this measurement, certain materials would be balanced for one region and out of balance for another. I urge you to evaluate materials in general context and general mood—*not* by counting faces.

Too often, because of the slowness of schools to change textbooks, the educational goals and values of yesterday's textbooks are being criticized because they don't reflect today's values. Publishers do not and cannot publish textbooks the way newspapers are published. Revisions are expensive and time-consuming—even a so-called "copyright revision." And too often, by the time a manuscript is acquired, developed, edited, and published, the changing marketplace has already made that product out of date.

Finally, let me come to the crux of the problem—money. If communities are to get the kind of community-directed materials they need, if children are to be exposed to the cultural and ethnic values which, in their environment, they find relevant—then greatly increased funding is needed. Nationally, today, expenditures for instructional materials are less than one percent of the educational dollar.

In conclusion, may I assure you that we publishers are listening to your message. We share your ideals and shall continue to ask for patience and understanding as we move to solve our problems together.

Issues Related to Curriculum and Textbooks

by Helen Diaz
Project Resource Teacher
Institute for Cultural Pluralism
San Diego State University
San Diego, California

We have not moved as far as we should have in bilingual and multicultural education because of the many blocks that have been put in our way—insensitivity, misunderstanding, institutional racism, and a lack of coordination and communication. Specific stumbling blocks have been a scarcity of in-service teacher training programs and a lack of awareness about the types of bilingual materials that are and should be available.

When bilingual programs were first started, teachers were sometimes selected because of their physical appear-

ances or surnames. They were not given any training and while some did outstanding jobs, many others ran into insurmountable difficulties. In many cases, they were assigned to classrooms in remote areas of the school, where they and their programs were isolated.

Many types of bilingual materials are now on the market. They may be identified as commercial or non-commercial—those produced by textbook publishers or those that are teacher made. A more crucial issue relates to whether they are foreign or domestic. Many foreign materials entered the market several years ago and while some are unsuitable in terms of vocabulary, many others are excellent. In fact, some materials produced in Spain have proven superior to the ESL materials produced in the United States. Their cost has risen, however, because of inflation.

Another issue is related to whether a text is monolingual or bilingual. Some teachers prefer to have parallel but separate texts. Others prefer to have the two languages in the same book, each on facing pages. The issue of whether a child will master a language when he or she uses a page as a crutch has not been resolved. It has been demonstrated, however, that students from particular language backgrounds, such as the Spanish speaking, benefit greatly from reading authors from Hispanic countries. American textbook publishers should take note of this.

This is a condensation of the panel discussion. The words of the participants have been retained as much as possible.

Some Events and Dates of Significance to Asians and Pacific Islanders in the United States

Chinese Americans: Historical Perspective*

Important Dates

1850 The United States census showed 450 Chinese immigrants in the United States. This number increased to 34,933 in 1860. The California legislature passed a discriminatory Foreign Miner's Tax, which forced Chinese immigrants to pay a highly disproportionate share of the state taxes.

1859 Authorities in the Kwangtung Province legalized the recruitment of Chinese laborers.

1868 The United States and China signed the Burlingame Treaty. This treaty affirmed friendship between the two nations and granted the Chinese the right to travel and live in the United States and Americans the right to trade and travel in China.

1869 The Transcontinental Railroad, linking the West to the East, was completed. Chinese laborers did most of the work on the Pacific portion of the railroad. One of the earliest anti-Chinese riots took place in San Francisco.

1871 A White mob in Los Angeles attacked a Chinese community. When the conflict ended, nineteen Chinese were killed and their community was in shambles.

1880 One of the most deplorable anti-Chinese riots occurred in Denver, Colorado.

1882 The Chinese Exclusion Act was passed by Congress. The immigration of Chinese laborers was prohibited for ten years. Subsequent acts renewed the terms of this act, thus excluding Chinese immigrants for decades.

1885 A serious anti-Chinese riot took place in Rock Springs, Wyoming. Twenty-eight Chinese were killed, and many others were wounded and driven from their homes.

1888 The Scott Act prohibited the immigration of Chinese laborers and permitted only officials, teachers, students, merchants, and travelers from China to enter the United States.

1892 The Geary Act excluded Chinese laborers and took away most of the Chinese immigrants' legal rights.

1943 The Chinese Exclusion Act was repealed. However, only a token quota of 105 Chinese immigrants a year were allowed to enter the United States.

1959 Hiram L. Fong, of Hawaii, became the first United States Senator of Asian ancestry.

1965 Congress passed an Immigration Act that eliminated quotas based on national origins and instituted fair immigration policies; it became effective in 1968. After this act, the number of Chinese immigrating to the United States increased substantially, from 4,957 in 1965 to 14,417 in 1971.

Japanese Americans: Historical Perspective*

Important Dates

1868 One hundred forty-eight Japanese contract laborers arrived in Hawaii.

1869 The unsuccessful Wakamatsu Colony, made up of Japanese immigrants, was established in California.

1906 The San Francisco Board of Education ordered all Asian children to attend a segregated Oriental school.

1907-08 The United States and Japan made the Gentlemen's Agreement, which was designed to reduce the number of Japanese immigrants entering the United States.

1913 The California legislature passed a land bill making it difficult for Japanese immigrants to lease land.

1920 The California legislature passed a more stringent land bill to prohibit the Japanese immigrants from securing land.

1924 An immigration bill was passed by Congress that stopped Asian immigration to the United States.

1930 The Japanese American Citizens League was founded.

1941 Japan attacked Pearl Harbor on December 7.

1942 On February 19, President Franklin D. Roosevelt issued Executive Order 9066, which authorized the internment of Japanese Americans who lived on the West Coast.

1946 The last internment camp was closed.

1948 The Japanese American Evacuation Claims Act, signed by President Harry S. Truman, authorized some compensation for the financial losses incurred by the Japanese Americans during the internment.

1952 The McCarran-Walter Immigration Act was passed by Congress. It ended the total exclusion of Asian immigrants, which had begun with the passage of the Immigration Act of 1924.

Filipino Americans: Historical Perspective*

Important Dates

1898 The Philippine Islands were ceded to the United States under the Treaty of Paris which ended the Spanish-American War.

1907 Over 200 Filipino contract laborers were brought to Hawaii by the Hawaiian Sugar Planters Association.

1923-29 A large number of Filipinos immigrated to Hawaii and the United States mainland to work as field laborers.

1927 The Filipino Federation of Labor was founded in Los Angeles. Filipinos became active in the union movement and organized a number of strikes during the 1920's.

1929 An anti-Filipino riot occurred in Exeter, California, in which over 200 Filipinos were assaulted.

1930 Fermin Tobera, who later became a Filipino martyr, was killed in an anti-Filipino riot in Watsonville, California.

1934 Congress passed the Tydings-McDuffie Act. This act promised the Philippines independence and limited Filipino immigration to the United States to fifty per year.

1935 President Franklin D. Roosevelt signed the Repatriation Act on July 11. This act offered free transportation to Filipinos who would return to the Philippines. Those who left were unable to return except under the quota system.

1940 Under the terms of the Nationality Act of 1940, Filipino immigrants to the United States could now become citizens through naturalization. American citizenship was extended to other categories of Filipino Americans on July 2, 1946.

1941 Japan attacked the Philippines.

1946 On July 4, 1946, the Philippines became independent.

1970 By 1970, Filipino immigration had increased substantially because of the Immigration Act of 1965. In 1965, 2,545 Filipinos immigrated to the United States, while in 1970, 25,417 came.

*Banks, James A. *Teaching Strategies for Ethnic Studies.* Boston: Allyn and Bacon, Inc., 1975. Chapter 9, "Asian Americans: Concepts, Strategies, and Materials," pp. 319-372. Reprinted with permission.

Hawaiian Americans: Historical Perspectives

Important Dates

1820 New England missionaries arrived in Hawaii (then known as the "Sandwich Islands").

1840 Hawaii became the center of South Pacific whaling. Two years later, the Tyler Doctrine was asserted—if any nation tries to colonize the islands or subvert the local government, the U.S. would be "dissatisfied."

1850 Sugar supplanted whaling as Hawaii's main industry.

1854 The first unsuccessful attempt at U.S. annexation was made.

1860 By 1860, about 400 American whalers had visited the Hawaiian islands. Many American citizens owned permanent homes in Hawaii and Hawaiians, after shipping on American vessels, found work in California.

1875 The Reciprocity Treaty between the United States and Hawaii, negotiated under threats by growers to look to Britain for sugar markets, admitted Hawaiian sugar into the U.S. and American commodities into Hawaii, both duty-free. Hawaiian sugar had previously been kept out of the U.S. by Louisiana growers. As a result, the sugar industry boomed; more and more Hawaiian land came under white planter control, and more immigrants came to Hawaii to work.

1887 Renewal of the Hawaiian-U.S. Reciprocity Treaty was approved by the U.S. Senate with an amendment giving the U.S. the exclusive use of Pearl Harbor as a coaling station and a repair base for naval ships.

A bloodless revolution was executed by the white, largely but not exclusively, American businesspeople against the regime of King Kalakaua. He was forced to accept the "Bayonet Constitution"—whose property qualifications disenfranchized most Hawaiians.

1891 Queen Liliuokalani ascended the Hawaiian throne upon the death of King Kalakaua. She opposed white rule, and disregarded the Bayonet Constitution. The McKinley Tariff of 1890 virtually nullified the benefits of the Reciprocity Treaty.

1893 White businesspeople began a second rebellion. They secured the protection of American troops. The American residents then deposed Queen Liliuokalani and set up a provisional government.

John Stevens, the American minister to Hawaii, recognized the provisional government and sent a commission to Washington, D.C., to negotiate a treaty of annexation. After an investigation, U.S. President Grover Cleveland tried to restore Queen Liliuokalani to power, but the provisional government remained.

1894 The provisional government wrote another Constitution, proclaimed the Republic of Hawaii, and confirmed Sanford Dole as its first president.

1898 Hawaii was annexed to the U.S. by Joint Resolution of the U.S. Congress.

1900 The Organic Act for Hawaii created a territorial government and extended the U.S. Constitution to it. The following year, the U.S. Supreme Court decided in the *Insular Cases* that the Constitution does not follow the flag.

1909 About 7,000 Japanese laborers organized and demanded better wages and an end to discriminatory wage scales.

1919 The Federation of Japanese Labor called a strike to end the 10-hour work day.

1924 Oppressive working conditions forced an eight-month-long strike by Filipino laborers against most of the Hawaiian sugar plantations.

1946 The U.S. Supreme Court decided *Duncan v. Kahanamoku* (327 US 304:1946). During World War II, the former general of Hawaii, under presidential authorization, invoked martial rule and gave military commissions jurisdiction over all criminal cases. *Duncan v. Kahanamoku* ruled such action invalid.

1959 Hawaii was admitted to the U.S. as the 50th state.

Pacific Islander Americans: Historical Perspectives

Important Dates

1830 Ships of many nations regularly stopped at the 14 islands of Samoa for supplies and to seek refuge from storms and exploit the copra trade. Missionaries of various denominations began to arrive.

1878 Following a Samoan prince's visit to Washington, D.C., a treaty was negotiated and approved obliging the United States to "employ its good offices" in adjusting differences between Samoa and other nations. Island chieftains gave U.S. rights to a naval station at Pago Pago.

1889 A three-power protectorate was established over Samoa by Britain, Germany, and the United States. The U.S. received Pago Pago harbor.

1898 By the Treaty of Paris, ending the Spanish-American War, Spain ceded Guam and the Philippine Islands to the United States.

1899 Tutuila, a principal island in the group, and the atoll of Wake were acquired by the United States. A treaty signed with Britain and Germany ended the three-power protectorate established in 1889.

1957 The administration of Samoa was transferred from the U.S. Navy to the Department of the Interior. As a result, military jobs disappeared, and several thousand Samoans emigrated to the United States—

settling near military bases in Hawaii, San Francisco, San Diego, and Los Angeles.

Korean Americans: Historical Perspectives**

Important Dates

1903 The first group of 93 Korean contract laborers arrived in Honolulu. Ahn Chang-ho, a Christian intellectual from North Korea, organized the first society of Koreans in the U.S. He also formed the Hungsa Dan (Corps To Promote Leadership) which was loosely allied with the Korean Presbyterian Church.

1905 The Korean government ended emigration. By this time, about 11,000 Koreans had emigrated to Honolulu.

About 8,000 Hawaiian Koreans petitioned U.S. President Theodore Roosevelt to protect Korean independence during the Portsmouth Conference between Japan and Russia. (Roosevelt made an agreement with Japan that Korea was to be considered within Japan's sphere of influence.)

1907 Emigration from Hawaii to mainland United States was halted. About 2,000 Koreans had already arrived in San Francisco; another 1,000 had become contract laborers on Cuban and Mexican sugar plantations.

Korean Americans organized to plan and finance resistance activities after the Korean king was forced by the Japanese to abdicate. Several existing associations were amalgamated into the new Korean National Association (Kungmin Hoe).

1908 Chang In-hwan assassinated Durham Stevens in San Francisco. Stevens was an American appointed by the Japanese to serve as foreign affairs advisor to the Korean Court under the Japanese Resident-General. Durham stated that Japanese rule was in Korea's best interest; he refused to rescind his statement.

1910 Japan annexed Korea and made Korean emigration illegal. The center of mainland Korean American activity shifted from San Francisco to Los Angeles. Independence activities began among Korean Americans. Korean miners and railway workers settled in Butte, Denver, Salt Lake City, and Seattle.

1912 Pak Yong-man established a military training school for Koreans in Hastings, Nebraska.

1915 Syngman Rhee broke with the Methodist Church in Hawaii over the issue of assimilation. Korean nationalists began to establish Korean language schools, often affiliated with Korean Christian churches.

1918 Officers and members of the Korean National Association sponsored two delegates to observe the proceedings of the Versailles conference—Syngman Rhee and Henry Chung. They were prevented from leaving the United States to attend.

1919 Between 1910 and 1919, about 300 Koreans entered the United States as students; many were exiled intellectuals and political figures.

The March 1 Independence Movement crystallized. Independence leaders in Korea and abroad planned peaceful demonstrations to convince the Big Four nations at Versailles of the desire for Korea's independence. Korean Americans planned a Korean Congress to meet in Philadelphia in April 1919. The Korean Commission, established in Washington, D.C., by Syngman Rhee, published materials to gain support for Korea. It also collected funds to establish and support the Korean Provisional Government in Shanghai.

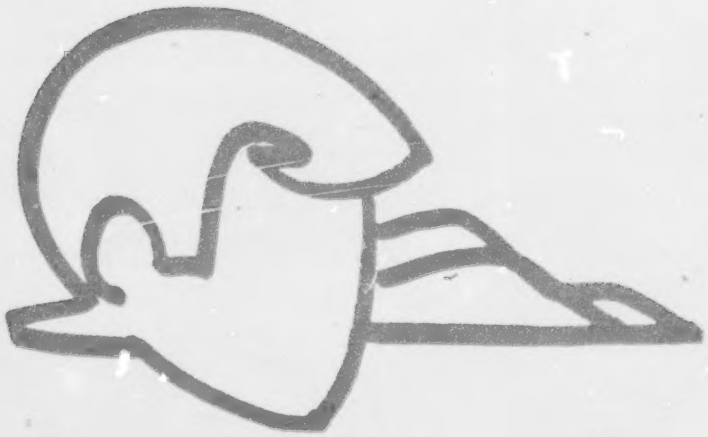
Rhee withheld funds from the Korean Provisional Government because of ideological differences with Pak Yong-man—who favored the reconquest of Korea. Rhee broke with the Korean National Association and established the Tongji-hoe (Comrades' Association) and the Los Angeles Free Church.

1920 During this decade, about 1,000 "picture brides" entered the United States to live in small farming communities in the West.

1930 Throughout the 1930's, the Korean National Association urged the United States to implement an embargo against Japan and staged demonstrations every March 1 in front of the Japanese consulate in Los Angeles.

1945 About 6,500 Koreans lived in Hawaii, and 3,000 lived in mainland United States (800 in Los Angeles; 300 in New York; and 300 in Chicago).

**These dates and events were extracted from the article, "Koreans in America: 1903-1945" and are printed with permission of the author, Linda Shin. Ms. Shin's article appears in Tachiki, Amy; Wong, Eddie; Odo, Franklin; and Wong, Buck. *Roots: An Asian American Reader.* A Project of the UCLA Asian American Studies Center. Los Angeles: The Regents of the University of California, 1971. pp. 201-206.



Some Pertinent NEA History

1967 The Representative Assembly voted to establish the special Task Force on Human Rights.

1968 The Representative Assembly voted to accept the Report of the Task Force on Human Rights. NEA established the Center for Human Relations.

1970 The NEA Center for Human Relations and the Association of Classroom Teachers Forum cosponsored pilot minority leadership development seminars (MIP).

1971 NEA convened a meeting of the Minority Involvement Planning Committee—leaders of the Asian, Black, Chicano, First American, and Women's Caucuses, the ACT Forum, and the Human Relations Council.

1972 NEA trained 422 educators at ten three-day MIP seminars.

NEA initiated the minority internship program.

The NEA official Asian caucus was established.

NEA developed a computerized minority identification, location, and referral file.

The NEA Board of Directors required that all NEA training activities include 20 percent minority participation.

A special pre-convention minority involvement seminar was held at Atlantic City, N.J.

The NEA Representative Assembly established the Asian American Task Force. It conducted hearings in Honolulu, Los Angeles, and San Francisco (1972-73).

1973 The Asian American Task Force held hearings in Chicago, Honolulu, and New York. NEA assisted states in the conduct of five state and five local MIP seminars. NEA trained six minority interns, of whom one was Korean American.

The computerized minority referral file was expanded to 1,600 names.

The NEA Board of Directors extended the 20 percent minority requirement to cover all membership involvement activities.

A pre-convention minority seminar was held in parliamentary procedure.

1974 NEA sponsored the Project on Educational Neglect, including an on-site study in San Francisco and a national conference in Washington, D.C.

The NEA staff affirmative action plan became effective.

1975 The NEA Constitution took effect, containing minority representation guarantee. NEA appointed members to the special Committee on Minority Affairs, which absorbed the functions of the Asian American, First American, Bilingual/Multicultural, and Chicano Task Forces. NEA honored San Francisco Citizen's Task Force on Bilingual Education and Attorney Edward Steinman (*Lau v. Nichols*). NEA sponsored a national conference on Equal Educational Opportunity for Asians and Pacific Islanders in the United States.

NEA testified before the Subcommittee on Education of the Senate Labor and Public Welfare Committee in support of S. 2145, the "Indochina Refugee Children Assistance Act of 1975."

RECOMMENDATIONS

The Human Relations Committee of the National Education Association is pleased to have sponsored the Conference on Asian and Pacific Islander Concerns in the United States.

This conference and others held during the year provide valuable advice to the Association as it attempts to serve teachers. The Human Relations Committee reviewed the recommendations made during the conference and brought them to the attention of appropriate staff and governance for action. The recommendations will become policy or be carried out if they receive governance approval or if they are activities already approved and funded by NEA.

Odetta Fujimori
Chairperson, NEA
Human Relations Committee

At the end of the conference, the interest group recorders met to prioritize the recommendations presented to the whole conference by each group. The three recommendations common to most of the interest groups were selected as having the greatest urgency. The group also endorsed the position paper of the Community Organization Interest Group.

A. Priority Recommendations:

1. Affirmative Action.

a. Hiring.

NEA should hire Asian American/Pacific Islander staff as directors for Asian American and Pacific Islander concerns.

The following considerations were suggested in discussion and as part of specific recommendations:

1. The staff person should work in San Francisco or in the CTA office and be fully staffed and budgeted. ($100,000)

2. Two persons should be hired, one to be based on the East Coast and one on the West Coast, preferably in San Francisco.

3. Possible areas of work for the staff person(s): refugee adjustment; bilingual education; watchdogging local and state governments; encouraging Asian American and Pacific Islander membership at all UTP levels; disseminating information about NEA to Asian American and Pacific Islander groups, regardless of affiliation; developing mechanisms for Asian and Pacific Islander community input in the educational process; and involving Asians and Pacific Islanders in the collective bargaining process.

4. The staff person hired would advocate Asian American and Pacific Islander interests and work out of the NEA Teacher Rights office. His/her responsibilities would include clearinghouse functions concerning Asian American and Pacific Islander projects dealing with violence.

5. NEA should assign one Asian American/Pacific Islander from within NEA to advocate and facilitate Asian American and Pacific Islander concerns on a full-time basis.

6. NEA must draw a clear distinction betwen affirmative action hiring practices and concerns for the Asian educators. They should not be the same, and a person hired for expertise in a given area, such as finance or fund raising, should not become the Asian leader for NEA staff. Such actions are a dangerous step and undermine the intent of affirmative action.

7. NEA should immediately hire an Asian editor for the *NEA Reporter* and *Today's Education*.

b. General Affirmative Action.

1. NEA should develop an affirmative action program to recruit more Asian Americans and Pacific Islanders into active positions in the United Teaching Profession at the local, state, and national levels within the next two years.

2. NEA Research should analyze the ratios of Asian staff to Asian student populations and to Asian NEA members. This information is to be used by local and state associations and the various racial and ethnic caucuses.

3. NEA should support the proportional representation of Asian staff to Asian populations with particular emphasis upon Asians as key leaders of programs affecting Asian students and community. Staff as used here refers to personnel in HEW regional offices and those serving state boards of education and state superintendents' offices.

4. NEA should advocate the placement of Asians in keeping with the intent of affirmative action in local and state schools and on HEW regional staffs.

5. NEA must continue to hire Asians in keeping with affirmative action hiring practices at all levels of the NEA staff.

6. NEA and state and local associations should enforce affirmative action with special emphasis on Asian Americans because of their lack of representation.

7. NEA should endorse employment affirmative action for Asian Americans and Pacific Islanders.

8. All teachers should be granted probationary or permanent status, and the seniority system should be modified so affirmative action programs are not jeopardized during a period of reduction in staff.

9. All employees of all school districts should reflect the ethnic composition of the student population of the district.

10. School districts shall transact business with firms that implement the federal affirmative action guidelines. They should develop affirmative action guidelines utilizing Asian minorities on work projects. Contractors found in violation will be prohibited from bidding on future school board contracts.

11. Local and state teachers associations should

monitor public officials and other community organizations in the area of affirmative action.

12. Teachers associations and unions will endorse candidates that will actively support affirmative action.

2. Conference.

NEA should sponsor an Asian American-Pacific Islander conference to serve as a follow-up to the recently concluded San Francisco conference. The persons at the prioritizing session designated Paul Tanaka and Jodi Murata coordinators of this effort. They also mentioned the following concerns about a future conference:

1. Lower cost
2. Available funding
3. Hotel/food. Consider using church, college facilities.
4. Community involvement
5. Communications (computerized resource/materials/participant list)
6. Cities considered: Seattle, Los Angeles, San Francisco, San Diego.
7. Type of conference: national, regional, MIP.
8. Conference planning committee: should include persons at the prioritizing session.

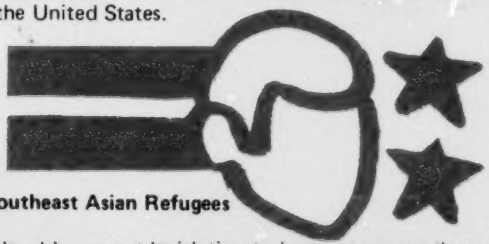
Other conference recommendations from interest groups follow:

1. NEA should conduct four seminars during the next two years to bring together Asian American and Pacific Islander educators specializing in multicultural education and representatives of various public and private agencies for the purpose of promoting multicultural education programs.

2. NEA should conduct several community workshops during the next two years to bring together Asian American and Pacific Islander educators specializing in multicultural education and representatives of various Asian American and Pacific Islander communities.

3. NEA should sponsor an Asian and Pacific Islander conference to follow up on the recommendations made at this conference and discuss the potential for implementation.

4. NEA should support and fund a 1976 Equal Educational Opportunity Conference for Asian and Pacific Islanders in the United States.



3. Southeast Asian Refugees

NEA should support legislation to increase per-pupil grants to school districts with Vietnamese and Cambodian refugee children and solicit support from state and local associations.

NEA should support S.2145 and H.R.7897, federal legislation affecting Southeast Asian refugees.

B. Other Recommendations

Membership

1. NEA should revise the membership forms to include the following:

Racial/Ethnic Identity_____
(Optional)

Such information is to be used for affirmative action and human relations purposes by local, state, and national associations. The following designations of Asian American/Pacific Islanders are suggested for computer input: Chinese, Filipino, Japanese, Korean, Pacific Islander, Southeast Asian.

2. NEA should issue a monthly NEA-Asian newsletter to be made available to each Asian member by February 1976.

3. NEA should provide membership orientation and training for current and prospective Asian members to acquaint them with legal processes and to involve them at all levels of association work. Particular emphasis should also be placed upon organizing Asians as voices within their local associations.

Multicultural Education

4. NEA Government Relations should delineate important legislative issues in multicultural education and implement political strategies in support of multicultural education during the next five years.

5. NEA Teacher Rights/Government Relations should promote the incorporation into teacher certification requirements a minimum of six credits of course work in multicultural education within the next two years.

6. A special Multicultural Education Task Force, including significant Asian American and Pacific Islander representation, should be established by President Ryor to work with the IPD Committee to coordinate the development of a comprehensive multicultural education program within the next year.

7. NEA should support a pilot program including all aspects of multicultural education. We recommend that NEA take a leadership position in support of these responsibilities with schools and community.

8. School districts should require students to take courses in the nature of human relationships that require community resource persons who reflect community groups in the region.

9. Determine the status of the 1974-75 Special Multi-Ethnic History Project. If the project has not been completed, it should be completed with Asian and multiethnic input.

Bilingual Education

10. NEA should publicize through all available association media the philosophy and intent of bilingual education programs plus the unique needs of Asian Americans.

11. NEA president should consider appointing more

Asian Americans to key committees within the NEA governance structure.

12. NEA should help make identified Asian American leaders more visible and available to local groups.

13. NEA should replace Association staff who do not support NEA policies.

14. NEA should create an Asian American caucus within the state policy-making group for the purpose of calling attention to Asian American concerns

15. Asian American leaders should represent the total concerns of the groups they represent.

16. NEA and state and local associations should lobby for additional funds for bilingual programs.

17. NEA and state and local associations should initiate and support legislation that would enhance bilingual education programs.

18. Determine the status of objective 4 in the 1974-75 professional excellence goal: v.z., identification of bilingual/bicultural instructional programs that can be implemented in local districts by teachers.

19. Implementation: The creation, adoption, or adaptation by NEA, of five 10-15 minute audio filmstrips containing bilingual/bicultural information about different Asian and Pacific Islander groups to be used for teacher training, including the Asian American perspective (i.e., a fifth-generation Asian American).

20. Local associations should insist that local school districts apply for available funds for bilingual/bicultural education programs.

Violence in the Schools

21. NEA should direct local and state affiliates to assist members to devise a plan of action to alleviate violence in the schools.

22. NEA Teacher Rights should survey, monitor, and review programs and projects dealing with Asian Americans and Pacific Islanders that are being conducted to reduce violence in the schools and communities; and publish and disseminate a review and analysis of these programs and projects to all affiliates, agencies, and organizations involved with Asian Americans and Pacific Islanders.

23. NEA should encourage interagency cooperation among the various city, state, and federal levels, when dealing with problems of violence involving Asian Americans and Pacific Islanders at all grade levels.

24. NEA should direct state legislatures to provide additional monies to fund local programs for curbing violence in the local schools. The programs should deal specifically with Asian Americans and Pacific Islanders.

25. NEA should encourage school districts and state affiliates to execute studies of the sociology of the campus and of the cultural anthropology of the community to provide teachers with insights necessary to understand the students and the community served.

26. NEA and CTA should endorse California Assembly Bill 2479 which will set up a Commission for Asian and Pacific Island American Affairs, and CTA should utilize its legislative and political action committee in lobbying for its passage.

Recognition

The California Teachers Association and local associations in California should pressure the state department of education to recognize California Asian Americans for Equal Education.

Position Paper

We wish to convey the following to the leadership of the NEA, specifically, the NEA President John Ryor and the NEA Executive Committee:

We believe that before the NEA can make significant impact upon Asian American and Pacific Islander educators, the NEA must deal with us more meaningfully. While we applaud the efforts of the NEA to assist in arranging this conference, the following stand out as great weaknesses:

1. The Conference was not widely attended due to poor timing (Thanksgiving Weekend), extreme costs to individual members traveling long distances, and poor communications between the NEA and the local associations.

2. While efforts were made to get expertise in seven areas for discussion, many local and national leaders were overlooked.

3. The elected leadership of the NEA was not present; specifically, John Ryor, the NEA President, should have made every effort to be at this national conference or, at the very least, have sent an explanation for his absence.

4. Many of the resolutions and action items have budgetary considerations. NEA leadership should provide us with immediate answers as to the feasibility of such requests. For example, should budgetary items be passed to the Budget Committee, or can some be acted upon directly without bureaucratic referral?

The NEA and Its Human Rights Programs

by John T. McGarigal
Secretary-Treasurer
National Education Association

Our President, John Ryor, asked me to welcome all of you to NEA's first national conference dealing with the educational concerns of Asians and Pacific Islanders in the United States. We sincerely hope you will have benefited from your experience with us.

No doubt you are aware that we have some very knowledgeable people here to serve as resource persons and topic leaders, and they have been charged to do their utmost to help you define the issues and to develop the strategies that will deal with those issues. Let me say also that NEA officials and staff are available to assist you, and we will do everything possible to make your stay here meaningful and productive.

I've been asked also to speak briefly to what the NEA is all about and how some of its programs in the field of human rights have developed through the years.

The purpose of our organization has not changed since its founding in 1857. For 118 years, our purpose has been to elevate the *character* and to advance the *interests* of the profession of teaching and to promote the cause of education in the United States.

Even though our organization has long been a respected and powerful influence on legislation at the state and federal level, it is only in recent years that our organizational leadership has resorted to litigation, to the bargaining table, and to the political arena in order to advance the century-old purposes of our profession.

It is only within the past ten years that specific programs have been devised to protect human and civil rights in education and the Association's commitment to a just, fair, and participatory democracy.

In 1965, a survey was conducted on the "Teaching of Spanish to the Spanish-speaking" which posed perhaps the first challenge for equal educational opportunities for the Chicanos of the Southwest, as well as the first step in a chain of events which has led to this conference about the concerns of Asians and Pacific Islanders in the United States.

The Tucson, Arizona, survey of 1965 was conducted by some leading educators in Arizona and sponsored by the NEA.

At the heart of the challenge for a more humane emphasis in education for the Chicano was the unalterable belief that Chicano children are not *deficient* human beings, but rather that the schools, the techniques, and the materials are deficient and that these *can* and *should* be changed to meet the needs of the Chicano child.

Senator Joseph Montoya of New Mexico participated in an NEA symposium in 1966, a direct result of the NEA-Tucson survey, and his comments qualified as a prologue to many action programs undertaken since. As Senator Montoya described it, "It was in Tucson that we first determined to build what we called 'bridges of understanding' for the people in this country so that America would become the truly united nation it should be: a nation which valued its own variety and could speak and understand its own languages.

"We left that meeting determined to generate interest in new kinds of schools wherever language-minority children needed them. We wanted to generate new ideas in colleges and universities where teachers were preparing for the future. We wanted to generate concern in governments at every level."

And as you know, the first bilingual education act, Title VII of the Elementary and Secondary Education Act of 1967, was the result.

Friends, I must also pay a tribute to former Senator Ralph W. Yarborough of Texas, a catalyst in legislation for migrant youngsters and a chief proponent of bilingual education. He believed in children, in education, in teachers. When addressing thousands of teachers at the NEA Convention in Dallas in 1968 (the same convention coincidentally which established the NEA Human Relations Center), Senator Yarborough, a former rural-school teacher, said: "Next to the people of Texas who elected me, you are the most important people in America." He then quoted Henry Adams by saying: "A teacher affects eternity. He can never tell where his influence stops."

We can claim a number of achievements in bilingual/bicultural education growing out of the Tucson symposium of 1966—notably:

A. The passage of the Bilingual Education Act of 1967;
B. The establishment of the Office for Spanish-Speaking in the United States Office of Education;
C. The development of summer institutes for teachers of Spanish-speaking children; and
D. The repeal of those state laws prohibiting public schools from instructing students in Spanish or allowing classroom conversation in Spanish.

Also, the 1974 landmark decision by the United States Supreme Court in the case of *Lau v. Nichols* was as significant for school children who don't speak English fluently as was the famous *Brown v. Board of Education* decision in 1954 for those who learned in segregated schools.

But, although progress has been made since Tucson, it is not enough. Title VII has existed to date on subminimal funding. Consequently, a vital bilingual program is being hampered like so many other *crucial* education programs by a regressive administration in Washington which puts education at the bottom of the list of national priorities.

However, if I may draw again on Senator Montoya's assessment of the promises and constraints of existing legislation in the field of multiculturalism, we have provided *more* money, *more* teacher training, a greater emphasis on bilingualism, and on expansion into adult and vocational education, better supervision and administration, research into innovative techniques, and cooperation with state and local governments and with families and communities.

In the Senator's view, the most important change in current legislation is that it presents the bilingual child as

"advantaged and not disadvantaged." It offers opportunities to the monolingual English-speaking child as well as to the child who is monolingual in another language.

However, the money that we can honestly promise to appropriate will not be enough to do the job—not nearly enough. Before we can provide the kind of money from government at any level, we are going to have to convince other Americans that bilingual education is not *remedial* or a program to help handicapped children.

I was most pleased when I heard that San Francisco had been chosen as the site for this first conference as it seemed most appropriate. Last year, James Harris, then President of the NEA, visited here with a task force to see for himself the conditions that prompted the *Lau v. Nichols* suit filed on behalf of Chinese-speaking children in this city. That San Francisco study on educational neglect was released at the NEA Convention in Los Angeles last July. Among its findings was the fact that the sizable Asian and Pacific Islander population of the San Francisco area has been growing rapidly since the early 1960's. Yet, Asians in San Francisco are still being treated as aliens.

At present, the city is the home of 117,500 Asian Americans and Pacific Islanders. They make up 17.2 percent of the total population here. The children alone make up 28 percent of the students in the San Francisco Unified School District. Of these, 15.8 percent are Chinese, 7.3 percent are Filipino, 1.7 percent are Japanese, .5 percent are Korean, and 2.7 percent are "other nonwhite"—they speak Samoan, Arabic, Hindi, Burmese, Vietnamese, and other Pacific Island languages.

The task force found a policy statement here on bilingualism that reads:

"Recognizing that we live in a multilingual and multicultural country, it is the policy of the San Francisco Unified School District to respect and nurture the language and culture of each individual student while preparing him for participation in a predominantly English-speaking society."

Yet the task force found intolerable conditions in the schools: half the students in the district received no bilingual/bicultural assistance whatsoever.

The district contributed less than three percent of its $148 million budget to bilingual/bicultural programs, and the ethnic composition of the teaching staff was in reverse ratio to the ethnic composition of the student body.

A Korean child was hit by a car in the school parking lot and no one could talk to the mother on the phone.

One English-speaking Filipino teacher, with a university education and 22 years teaching experience, was still employed as a paraprofessional. California badly needs 20,000 bilingual/bicultural teachers. Yet 30,000 teachers can't find work and 20,000 more graduate every year.

Another interesting disclosure indicated that the Japanese government supplied $3,000 to buy needed materials because the district had allocated only $300 for four bilingual classes.

In short, the task force was appalled at the lack of commitment to the educational needs of the Asian community.

Therefore, the challenge *we* must take from this meeting is not only the challenge of increasing and improving bilingual education for Asians and Pacific Islanders—we must also accept the challenge to provide for our country the multicultural knowledge that the 21st century will demand.

There is a community in Texas called Crystal City, where, under the leadership of Jose Angel Gutierrez, the Chicanos have elected control of the school board, have made Chicanos a majority of the administrators in the school system, have improved bilingual education in the schools, and have witnessed a dramatic decrease in the Chicano dropout rate as a result.

That's what we mean when we say, *THAT IS POLITICAL POWER.*

And this is what *all of us* must seek as our goal, for it will do little good to establish task forces, publish reports, and go to conferences if we do not elect the people to positions of power who can respond with the legislation we so desperately need. And we *can* do it.

We are the only national organization that has members in every voting district in this country. Organized through the NEA and its affiliates, we represent over 1.7 million members, and there is no way that our voice can be denied.

We must see that every citizen in the United States understands that when children are asked to forget their own identity and their own traditions, they do not miraculously turn into something better—instead, they shrink inside, and when that happens our whole nation shrinks. As these small citizens are diminished, so are the opportunities, knowledge, and future of this nation diminished.

If we learn this much from this meeting, we will more easily open the doors to a rapid expansion of bilingual and bicultural education, and we will have done more; we will have advanced along the road to a multicultural America, and taken a position of *leadership* in the multicultural world in which we must all learn to live harmoniously if we are to survive.

Mr. McGarigal of Rockland, Mass., is secretary-treasurer of the National Education Association and a member of its Executive Committee and Program and Budget Committee. He is an experienced high school and college teacher and school administrator.

Mr. McGarigal is one of nine persons on the Executive Committee, a key body in implementing the policies of the 1.7 million-member organization. Prior to his election as secretary-treasurer, he was an NEA director for Massachusetts and chairperson of the Program and Budget Committee.

He has served as president of the Massachusetts Business Educators Association, the Plymouth County Education Association, and the Rockland Teachers Association. He was also PCEA treasurer. McGarigal has been a member of the Executive Committee and Board of Directors of the Massachusetts Teachers Association and chairman of the MTA TEPS Committee.

After attending Fairleigh Dickinson Junior College, Mr. McGarigal received the B.A. degree in business education and social studies at Montclair State College in New Jersey. He was awarded the M.A. degree by Bridgewater State College in Massachusetts.

His career has included 25 years' experience as a high school teacher, department head, and assistant principal for curriculum and finance. He also taught business education courses for five years at Bridgewater State College, and he has had more than two decades of experience as a management and tax consultant and public accountant.

Summary of Interest Group Input Session
Employment: Implications for Education

by Harold T. Yee, President
ASIAN, Inc.
San Francisco, California

To many people, the well-being of a population is measured by its participation in the labor force. Employment statistics printed in publications of the U.S. Bureau of the Census provide a basis for analyzing the well-being of Asian American groups.

In the San Francisco Bay area, the Japanese have the highest rate of participation—it is higher than the white—and the Chinese have the lowest. In addition, a greater percentage of Asian American than white women work. National statistics show that over half of the Chinese, Filipino, and Japanese women 16 years of age and over are in the labor force whereas 43 percent of the white women work.

Research about mean income should reflect female and other family member participation in the work force. The mean income of white families—$11,000. It is not uncommon, however, for many members of Asian families to pool their earnings to establish family income—even income that is below the poverty level. Of those Chinese families in the United States making less than $1,000 per year, 58 percent have a single wage earner, but 35 percent have two earners, and six percent have three! While only about five percent of the white families in the San Francisco area live below the poverty level, almost 10 percent of the Chinese and Filipino families have sub-poverty level incomes. We are asking HEW to analyze deprivation in terms of the number of people who contribute to family income.

Class-of-Worker Distribution

Any analysis of the class-of-worker distribution of Asian Americans must include some basic understandings. (See Table I.) We are concentrated in the area of the self-employed. The Chinese and Japanese self-employed differ in that the Chinese own family businesses such as curio shops, restaurants, and grocery stores; the Japanese are professionals, such as accountants and dentists. The Asian and white Americans differ in reasons for wanting to become self-employed: the white wants to make a million bucks; the Asian wants a steady income.

Occupational Distribution

Most of the Asian working population may be found as managers, salespersons, clerical workers, craftspeople, and operators. (See Tables II and III.) A high percentage of the Chinese and Japanese workers are managers and administrators—but only because they are self-employed. Very few Chinese and Japanese managers are salaried workers. If we want to be managers, we open grocery stores! Of the large percentage of Asian American men in the Professionals/Technicians category, very few are in highly paid jobs. We have very few people in sales positions; those who are work in family businesses.

A large percentage of Asian men compared to white men are clerical workers. Many Filipino professionals now coming to San Francisco are finding work as clerks and as such are competing with Asian women. Professional Filipinos are also doing menial service jobs, such as cleaning hotels.

Large numbers of Asian women are clerical workers. While white women work as receptionists, secretaries, and administrative assistants, the Asian women serve as file clerks and typists—work that requires no public contact. In addition, one-half of the Chinese women working in the Bay area are employed in garment factories.

Whether Asian Americans are salaried or self-employed, we work in categories that are passive in nature. We do not go out to recruit personnel or sell products, we open our doors. Asian Americans are heavily clustered in clerical occupations of the production-line variety. We do not meet the public. We are found in large numbers as professionals and technicians; however, while white persons in this category are promoted to managerial positions, Asians are not. We may be good architects or engineers, but not good presidents of Lockheed; we are not hired for that purpose.

Employment: Implications for Education

Asian American workers generally have very little use for oral or written communications skills on the job, since we are shoved into the background. We constitute the "Don't population"—*Don't do this, or don't do that.* Listen to what industry's college interviewers say about us. *He didn't look me in the eye when he spoke. . . .When I asked about her background, she said her father has a grocery store. How will that bring big accounts to my firm?* They select interviewees and employees on the basis of their lifestyles.

ASIAN, Inc. tried to analyze the matters of language skills and assertiveness among Asian American students by focusing on the Subject A (remedial English) program at the University of California at Berkeley. Chinese, Korean, and Japanese students have a 67 percent greater chance of having to take Subject A than do white students. Yet state test scores show that the Asian kids do well in the mechanical aspects of language taught in Subject A classes and need help in expression, comprehension, and word usage—which are not taught in Subject A. It seems that a change is needed.

We have to teach our youngsters that the only way to overcome discrimination and inassertiveness is to get out there and make mistakes. Hopefully, the educational system will redirect its energies and begin to focus on social interaction skills. Every pupil must have his or her day in the sun.

Parents have to be told that school is not an end in itself—that life starts after school and that life's opportunities are different now. Parents also have to be able to encourage kids to talk back, even though we want well-behaved children. This will create a difficult situation in the classroom, because most of the time teachers are just trying to control the youngsters.

Clearly, equal educational opportunity does not mean offering the same curriculum for everyone; it is unfair to provide a white, middle-class curriculum to culturally different children. It is time to start implementing individualized instruction, rather than just talking about it.

This is a condensation of Mr. Yee's remarks.

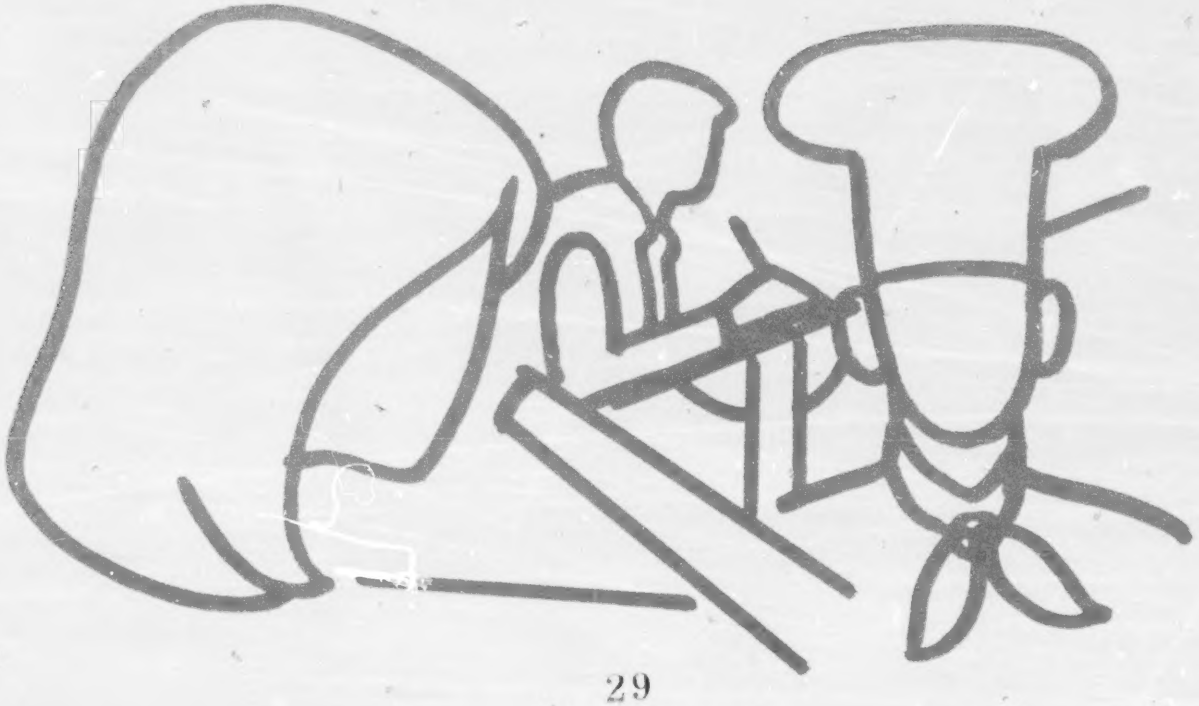
Table I.—Distribution By Class-of-Worker of Asian Americans Compared With Whites* In the San Francisco-Oakland SMSA in 1970

Class-of-Worker	Percentage Distribution			
	Chinese	Filipino	Japanese	White*
1. Private Wage & Salary Workers	70.7%	75.4%	65.5%	73.6%
2. Government Workers	18.4%	21.0%	21.2%	18.4%
(local government workers)	(5.1%)	(4.8%)	(6.6%)	(9.3%)
3. Self-Employed Workers	9.7%	3.4%	12.4%	7.6%
4. Unpaid Family Workers	1.2%	0.2%	0.8%	0.4%
Total Employed, 16 years and over	38,727 =100%	18,377 =100%	16,012 =100%	997,633 =100%
Percent of Total Employed of All Races (1,267,643)	3.0%	1.4%	1.3%	78.7%

*Whites defined as total minus the Blacks, Spanish-surnamed Americans, Chinese, Filipinos, Japanese and American Indians.

Sources: U.S. Bureau of Census Publications

PC(2)—1G "Japanese, Chinese and Filipinos in the United States"
PC(2)—1B "Negro Population"
PC(2)—1F "American Indians"
PC(2)—1D "Persons of Spanish Surname"
PHC(1)—189 "San Francisco-Oakland, Calif. SMSA"



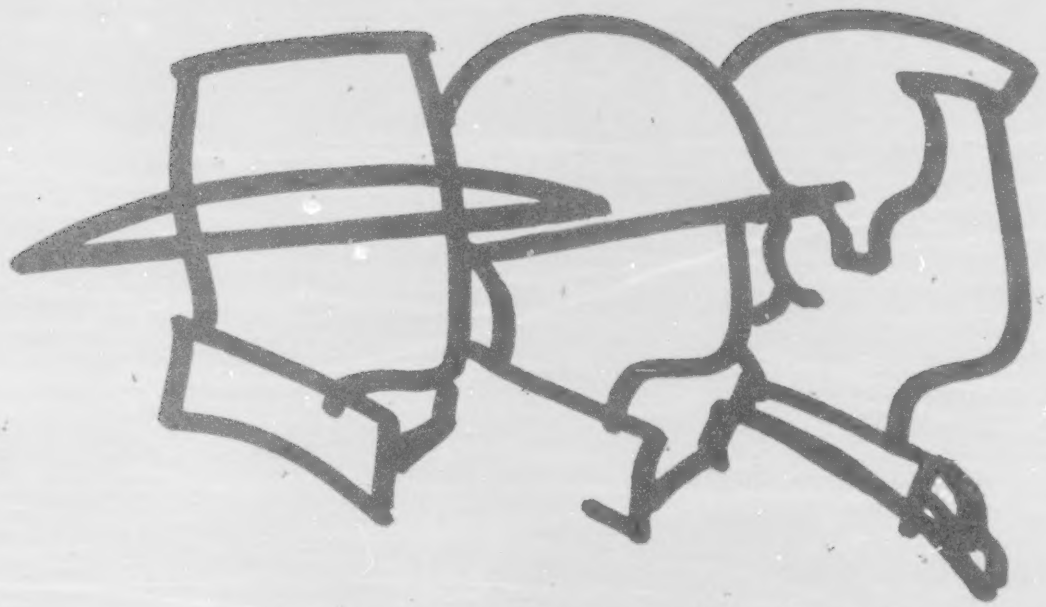


Table II.—Broad Occupational Distribution of the White*, Chinese, Filipino and Japanese MALE Employed Civilian Labor Force in the San Francisco-Oakland SMSA in 1970

Occupational Category	MALE Occupational Distribution, %			
	White*	Chinese	Filipino	Japanese
Managers/Administrators	14.2%	10.3%	3.8%	11.8%
Professionals/Technicians	20.4	19.8	12.1	24.4
Sales Workers	9.5	5.9	2.2	4.9
Clerical Workers	9.3	14.8	17.6	12.1
Craftsmen and Foremen	20.0	9.7	10.6	10.9
Operatives	12.8	12.3	10.2	8.9
Laborers, Except Farm	4.8	3.5	5.3	14.3
Farmers/Managers		0.1	0.3	6.6
Farm Laborers	0.5	0.2	1.9	0.7
Service Workers	8.3	22.7	35.5	8.0
Private Household Workers	0.1	0.7	0.5	1.3
All Occupations	612,487 =100%	22,448 =100%	10,414 =100%	8,548 =100%

*Total minus Blacks, Asian Americans (Japanese, Chinese, Filipinos), Spanish Surnamed Americans and American Indians.

Sources: *U.S. Bureau of Census Publications*

Subject Report
PC(2)—1G "Japanese, Chinese and Filipinos in the United States
PC(2)—1B "Negro Population"
PC(2)—1F "American Indians"
PC(2)—1D "Persons of Spanish Surname"
PHC(1)—189 "San Francisco-Oakland, Calif. SMSA"

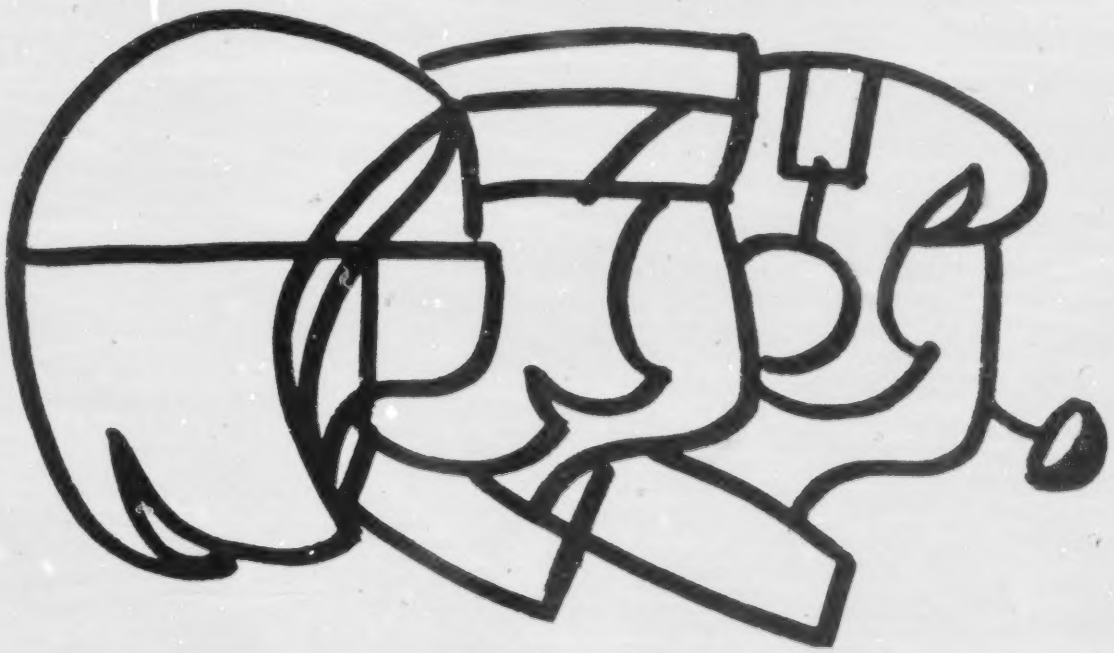
Table III.—Broad Occupational Distribution of the White*, Chinese, Filipino and Japanese FEMALE Employed Civilian Labor Force in the San Francisco-Oakland SMSA in 1970

Occupational Category	FEMALE Occupational Distribution, %			
	Whites*	Chinese	Filipino	Japanese
Managers/Administrators	5.2%	3.2%	1.9%	3.4%
Professionals/Technicians	19.4	10.9	14.7%	16.5
Sales Workers	8.7	5.8	2.8	4.7
Clerical Workers	45.1	38.2	50.8	39.8
Craftsmen	1.4	1.6	1.0	1.8
Operatives	5.6	26.3	6.4	7.7
Laborers	0.4	0.5	0.7	0.6
Farmers/Managers		0.1	0.1	0.2
Farm Laborers	0.1	0.2	0.5	1.5
Service Workers	11.9	11.1	18.7	12.3
Private Household Workers	2.1	2.2	2.5	11.5

*Total minus Blacks, Asian Americans (Japanese, Chinese, Filipinos), Spanish Surnamed Americans and American Indians.

Sources: *U.S. Bureau of Census Publications*

Subject Report
PC(2)—1G "Japanese, Chinese and Filipinos in the United States"
PC(2)—1B "Negro Population"
PC(2)—1F "American Indians"
PC(2)—1D "Persons of Spanish Surname"
PHC(1)—189 "San Francisco-Oakland, Calif. SMSA"



Summary of Interest Group Input Session
Community Organization

The dialogue—abbreviated

Each ethnic group is so unique that perhaps we should form umbrella task forces in metropolitan areas to seek data about each one. When we say "Asian American," we jumble the problems together.

Many studies are now being conducted about groups of Asian Americans by the Asian Studies Center in San Diego, a special concerns group in HEW, and the U.S. Commission on Civil Rights. The recommendations coming from each of these studies are remarkably similar. They all stress the need for multilingual and bilingual staffing, outreach service centers, sensitivity training, and legal and political awareness. Because of the commonality of needs, however, there has been no real focus. Furthermore, who is taking major responsibility for implementing the recommendations?

Until 1973, our district combined the Chinese, Koreans, and Japanese under the term "Oriental," so we really didn't know how many of each group were in the district. It also had categories for Filipinos and Other Minorities. That really created a lot of problems. Now, the categories are more definitive, and we can determine the number of non-English speaking students at a particular school and request specific bilingual programs for them. Many people in administrative positions aren't even aware of the breakdowns, and many would be surprised to know how many Asians they have at particular schools.

I think we have to go to the community with statistics about its students. Some of the parents won't accept the data, though. Their paramount concern is with education, and if they feel they're not getting quality education at a particular school, they will leave rather than try to change the situation. New immigrants who are trying to survive are not able to leave. They have the least power but the greatest need.

How can you get the communities involved so that their local school will have the quality that they really want? Sometimes people equate a high percentage of ethnicity at a particular school with low quality. I know of a high school that has 200 Asian students and not one Asian parent on the advisory council. Parents are concerned about their children's education, but they don't confront the district or the school, and they don't get involved even when they're dissatisfied with what's going on. The ones who have been vocal are the economically well off, not the new immigrants.

One of the things I've seen happen to the San Francisco Chinese community and particularly the organization called Chinese for Affirmative Action is that it pushes very hard for a comparable number of Chinese staff people in the various districts of the unified school district. It works only for the Chinese community. I see a need for a diversified yet united effort by all the ethnic communities.

Asians are considered as about one percent of the entire population of the United States and, therefore, insignificant. We tend to be lost in many things, including the allocation of funds. I would like to see NEA conduct a survey in all the major cities in this country where there are large concentrations of Asian-Americans and then publicize any discrepancies between the number of Asian staff members and the Asian population. I think parents would be the first to say hurrah to such publicity, especially in San Francisco where there's a fantastic gap between the ethnicity of the staff and that of the students.

Let me describe the situation in Seattle where a school district is involved in a battle with the HEW Office of Civil Rights. The Seattle school district has an almost 23 percent minority student population, of which eight percent are Asian. When the school district hired minority teachers for the predominantly minority schools, the Office of Civil Rights sued it. The north end of the district has one or two minority staff members per building. Approximately 30 elementary and one junior high school have no minority teachers at all. Whatever the court decides will have broad ramifications.

In my view, the problem is not so much the hiring of minority teachers but one of desegregation. The communities are beginning to see that where there are large minority populations, the school is providing special curricula. Many of the parents are loath to send their kids elsewhere to desegregate. I'm not sure what one should advocate in this situation. What if there's an order telling the district to bus kids? It's easy to advocate bilingual edu-

cation and awareness programs, but how does one do so in a busing situation?

In my district, the Asian students constitute 5.1 percent of the total student body, but the teaching staff is 6.4 percent Asian American. One would think that there would be a lot more involvement, but one of the problems we face is that being Asian doesn't presume bilingualism or biculturalism. There's also a generation gap; second and third generation Chinese don't even relate to new immigrants, and Koreans are the same way. Before we can help, we have to understand things from the groups' and the students' perspectives.

I think the bulk of San Francisco's taxes comes from the Asian population. About 78 percent invested in real estate last year. We should have a voice in how this community is run.

Politically it might be nice to have an Asian coalition, but the problems are different, not only from city to city, but among groups. When you mentioned desegregation, I immediately thought of what happened in Berkeley three years ago when one Asian group wanted a separate school and got it. Then, wham! The school district, which thought it was doing the right thing, got hit in the head by the majority of the Asian communities who didn't want their kids stuck in one school. On the other hand, they didn't want them strewn all over the place either. We want some programs related to our needs and want to see our kids attending about six schools.

Organization always takes place around issues. When people are unhappy, we must give them leverage in the establishment, whether it is the teachers' union or the school board. You don't build that leverage from studies. I would suggest that there is no uniform approach. Maybe we need a complex approach that says we've got six groups and six kinds of problems; we'll support each other and apply pressure.

The fact of our joining together and issuing papers about different issues will increase general awareness about the Asian American communities. This is what we're trying to do through the umbrella of the NEA—feed into the NEA from all vantage points so that our input will be reflected in its proposed solutions to educational problems.

I'd like to hear a little more about your definition of community organizing since you're involved in it.

The faculty, staff, and administrators at City College, San Francisco, got together for many reasons; one of them was the hiring practices which we thought were unfair—21 percent Asians in the community but only about seven percent Asian faculty members. We also thought there was something wrong within the community because when there were good jobs available, we never got community backing. We know there are a lot of Asian organizations, but they have their own things going.

We got together, therefore, to try to figure out how a united group could solve common problems. We enabled some Chinese and Filipino student organizations to join to work on the common issue of English-as-a-Second-Language. Then, we thought, if this can happen at the school level, why not the community level as well? We haven't contacted all the organizations, but we have gotten to the Chinese Advisory Committee, the Association of Chinese Teachers, and other groups. We started with the Chinese community and expanded. We call ourselves the Asian Coalition and admit anyone who feels the concerns of the Asians. We came to this conference to see how NEA might be able to work with us—we're trying to open up lines of communications.

We have an organization in western Washington called the Asian-American Education Association, which is similar to your group—organized on the basis of common problems—but it is being torn apart by individual differences within each of the communities. What drew us together is the same thing that's pulling us apart. We tried to organize ourselves in a meaningful way that would give us an impact, and we even had a highly successful conference with speakers from each of the communities. What happened was that one of the groups—the Filipino—felt that the AEA was not addressing its concerns and that they were completely submerged by the greater numbers of Japanese teachers. There has also been a growing dissatisfaction among the Chinese communities for the same reason. Our officers have always represented each community, but they have not met because the internal problems are so severe.

The differences of each community really have to be taken into consideration, and it might be advantageous to continue to have working offshoots that are Chinese and Japanese and so forth to advocate for their particular groups. The power is there, but you have to keep the group together yourself.

Your problems cast light on some of the problems of my association in Los Angeles. One of our problems is that the teachers don't seem to have any burning concerns. If we're going to have any type of impact in terms of community organizing, some data have to come from people in the educational system. The communities need input as to where to go, how to get certain things done, whom to see, and where to apply the pressure. If that leadership is not provided, I don't think it's going to come from the community itself.

Is there some method NEA may use other than to sponsor this type of conference?

I can't really answer that question because I don't know. I can tell you which issues NEA should take into account as it develops programs.

The Japanese community in Seattle, for example, represents the haves. The Chinese immigrants, the Vietnamese, and the Koreans represent the have nots. Even though six percent of the district's student population is Japanese, eight percent of the teachers are Japanese. Three percent of the students are Chinese, yet fewer than three percent of the teachers are Chinese. We have only one Filipino administrator in the entire district. The Chinese community tells the Japanese community that it is hurting and needs help. The Japanese community, on the other hand, says, "We've made it. We've been through our trial-

by-fire, and we don't need to be bogged down in those problems again."

I'd like to suggest the creation of an Asian desk person or an ombudsperson.

I disagree. We already have an affirmative action plan, but we're not reaching the Asian communities.

It's my view that the community must be very unhappy about what's happening to their children's education. That's where the organizing starts: it usually doesn't start with the teachers.

To many bureaucrats, if you can speak one language, you are qualified to teach any other language. There should be separate job descriptions for bilingual teachers. The teachers' unions usually fight to the death to set up a separate job category, but a lot of bilingual teachers are laid off and replaced by minority and older teachers who have no bilingual qualifications.

Certain people in the bureaucracy in my district are saying that bilingual education doesn't work, and they're cutting it out of the budget. Of course, it can't work when they hire unqualified people.

In our school district, which is next to Chinatown, about 75 percent of the students are Cantonese-speaking and 25 percent are Spanish-speaking. The teachers felt they needed a bilingual, bicultural program because of the predominance of Chinese students. When they went to the community for approval, the parents said they wanted their children to learn English only. The woman in charge of the effort said she had to meet with the parents every week and put in a year's work before the community would accept and support bilingual education. There has to be close cooperation between the teachers and the parents.

Our district now gives fluency examinations in Chinese, Japanese, Korean, and Tagalog to identify individuals who are bilingual. That is as far as it's gotten. The next steps will have to be to establish bilingual schools and place the individuals where they will be the most effective. The only bilingual individuals now receiving contracts in our districts are Spanish speaking; they receive them because they have Title VII funds.

Why couldn't that be a priority mission for an Asian American coalition? It is often hard to find people who can pass the examination. Some are second generation and some are new immigrants. An exception should be made for people who have graduated from foreign universities.

I want to pose the problem of admissions to Bolt Law School in Berkeley. It has a special admissions program for Chicanos, Blacks, women, and needy Asians. It used a very tricky argument on behalf of needy Asians; it would wipe out most of the women—who are very middle class—and a significant segment of the Blacks, who come from middle class families. Should it be a question of percentages? Should there be parity? Should there be certain percentages of Chinese or Filipino teachers, for example, or are we just talking about underprivileged Asians? The leadership of the women's liberation movement is not poor, and it is split on this issue.

I would say that the only way to deal with that issue would be on the basis of parity. But then, so many needy students would never get to school unless they could demonstrate a need.

There happens to be a very large Chinese community in San Francisco, but you don't have large Chinese communities all over the country. How does one select a base for establishing parity? Is the base to be San Francisco? Bolt? National population? HEW uses a one percent parity figure across the board, but it gets a little tricky because of the concentration of Asian communities.

But, if you don't have parity, how do you catch up?

There's another issue. With parity, everyone should get the same amount of money. Obviously, because of some special needs, you have to spend different amounts of money. Also, there is no guarantee, with parity, that people will practice or work in Asian communities.

I'd really like to hear your comments about what we've discussed today.

I'm not quite sure where this group is headed or what it is really about. I came because I am trying to organize a group and identify the community's needs. The discussion didn't seem to answer my questions, but I listened and will report to my committee. Maybe we will gain insights into approaches we should take.

I don't mean to sound like a teacher, but in community organization you must begin where the client is. We're really talking about capacity building. We are going to have to deal in terms of what the client needs in order to build capacity to act.

I've been sharing my experiences. To me, this is a way in which Asian Americans can come together, learn the alternatives, and highlight the problems.

I have the same conviction. Having aired our feelings and concerns is a start, but we still have to come down to the nitty-gritty in terms of how we can work with the communities. What can be done? What are the procedures for influencing the bureaucracy or in getting the board of education to do what is needed?

The dialogue above is a condensation of the transcript of the session; the words of the participants have been retained as much as possible.

Southeast Asian Refugee Programs

by Don I. Wortman
Director, Refugee Task Force
U.S. Department of Health, Education and Welfare
Washington, D.C.

The President set the tone for welcoming 140,000 Vietnamese when he issued in May a proclamation which stated, in part: "For many residents of Southeast Asia who stood by America as an ally and who lost their homeland, America offers a last best hope upon which they can build new lives. We are a big country, and their numbers are proportionately small. We must open our door and our hearts to them."

This was not a new thing for our government and society. In the past, we welcomed 40,000 Hungarians and 600,000 Cubans; however, the state of the economy and the emotional impact of the Vietnam war created intense public criticism about this latest immigration. Many people, including public figures, were skeptical about bringing more persons to our land and wondered whether their arrival would aggravate the unemployment condition here. Many thought, too, that the effort to resettle these people would not move expeditiously.

The 140,000 people who fled their countries have for the most part been resettled. About 7,000, however, are still in two camps. About 6,000 are still in Fort Chaffee, near Fort Smith, Arkansas, which will close by January; and about 1,000 are still in Fort Indiantown Gap, near Harrisburg, Pennsylvania. Pendleton, which was the original reception center, and Eglin Field, Florida, have both been closed.

Of the 140,000 people who came to our shores, about 6,500 have gone on to third countries, chiefly to Canada and France. Additionally, 1,549 people chose to return to South Vietnam. We complied with their request, and they have been received by their government. About 128 Cambodians still want to return to their homeland, but that government is impenetrable to any outside government except perhaps the mainland Chinese. We have had no success concerning negotiations for their return.

The Congress of the United States appropriated $405 million for the refugee effort. About $305 million was primarily for the use of the Department of Defense to transport the people to this country and to pay for their lodging and food in the reception centers here and in Guam. About $100 million of it was for the Department of Health, Education and Welfare, primarily to assure the states of 100 percent reimbursement for the refugees' Medicaid services or welfare, and also to provide some educational assistance. The $100 million is to last until June 1976.

A White House Interagency Task Force, headed by Julia Taft, was created to administer the entire refugee effort. The Task Force, which has been responsible for housing the people and making sure that they are treated with dignity, will terminate in January when the reception centers close. The Refugee Task Force of the Department of Health, Education and Welfare will continue well into 1976, and I will have a variety of means at my disposal to monitor how the people fare in their resettlement situations. I will conduct national surveys and on-site visits by teams that will include refugees.

The key factor in the resettlement effort, and the one that has been dramatized more than in any previous resettlement effort, has been the work of the private, voluntary resettlement agencies. The U.S. Catholic Conference has resettled close to 50,000 people; the Lutherans, 20,000; the Church World Service, about 20,000; the International Rescue Committee, 15,000; and the Jewish organizations about 10,000. These agencies are the organizations that find sponsors for the refugees—individuals, middle-class American families, or churches—and, in the latter stages of this effort, most of the sponsors have been churches and parishes. Sponsorship in America involves a moral, not a legal commitment—to provide for initial food and health care, minor health care, shelter, and general adjustment assistance.

Educational Programs

The national public policy on resettlement required that the refugees be dispersed throughout the land. It certainly was not in the public interest to have a concentration of refugees in Detroit, Michigan, where unemployment is so high. The refugees are a young population. Less than 10 percent are 45 years of age or older. Some 46 percent are 17 and younger—about 40,000 are school-age children. The states that have the greatest number of refugees are California—which may end up with as many as 25 percent of the total number—Texas, Pennsylvania,

Florida, Washington, Minnesota, Virginia, New York, and the Territory of Guam.

We have received applications for financial assistance from 864 school districts in America. These data show that 75 percent of the districts who are enrolling refugees have less than 20 refugee children each. About 85 percent of the schools represented in these applications have fewer than 10 refugee children. These facts influence the design of acculturation and English language programs.

Only 28 school districts out of the 864 had enrollments exceeding 100 refugees. This reinforces the fact that, even within metropolitan areas, the refugees are not ghettoized but are dispersed throughout the area. This doesn't mean that the situation will be the same five years hence, but this is the way it is now.

Since there are only one or two refugee children in a classroom and seldom enough in particular schools to provide a bilingual program, English as a Second Language programs are being implemented by the schools. The 80 Indochinese refugees in Los Angeles who speak Cantonese participate in an ESL program. In Grand Rapids, Michigan, refugees are transported to special bilingual centers. In St. Paul, Minnesota, all refugee children attend a special center for the Teaching of English to Speakers of Other Languages.

We need to be more concerned about the adult population. About one-third of the adults speak and read English reasonably well. The rest need help right away. These people's work ethic is equivalent to or higher than our own. The national survey I conducted in August showed that 78 percent of the people 14 years of age and older were working or looking for work. Of those people, 68 percent of the men and 51 percent of the women had already found employment, even though it was in very low-paying positions—and it certainly represented an underemployed situation when compared to positions they held in Vietnam.

We have launched a number of educational programs to date. All school districts that enroll a refugee child will receive a $300 grant for each. The district will receive $600 for each refugee child it has over 100 refugee children or if these children represent over one percent of the school enrollment, whichever is less. This assistance should ensure funds for supplemental services such as English language instruction, special aides or tutors, and special instructional material. It is similar to the federal participation in other developmental support programs. This program will cost $15 million out of the $100 million received by HEW. Part of the $15 million will be allocated to state departments of education to provide in-service training for teachers in English as a Second Language.

We have funded the Center for Applied Linguistics in Arlington, Virginia, to be a national clearinghouse for information about special teaching resources for speakers of Vietnamese and Cambodian languages. Many public school teachers are already using the Center's handbooks as resources.

We have allocated funds to five bilingual centers to provide technical assistance. These centers are located in San Diego and Berkeley, California; New York, New York; Lafayette, Louisiana; and Chicago, Illinois. These centers will provide in-service programs for teachers of refugee students. Hopefully, they will also recommend additional aid programs.

We will provide $5 million to state departments of adult education to use to supplement existing English language programs for adults. We expect that one-half or two-thirds of the adults will participate in this program.

We have tried to ensure that those who are interested in post secondary education are eligible for all existing forms of federal financial aid: the Basic Educational Opportunity Grants and guaranteed student loans. We are making sure that they will be able to compete with American students for aid. We have also asked the states to charge these people the state resident tuition. Some states have responded favorably; others have not.

One problem we are working on involves the method for determining the credentials of higher education students who left their country without transcripts. We are working with the National Liaison Committee on Foreign Student Admissions, and we have produced two guidance documents about the problem. One provides guidelines for the admission of Vietnamese and Cambodian refugees. It provides guidance to all higher education institutions in America about making decisions about the training a young person may have had in Vietnam and how it compares with what our system provides. We will fund a project that will actually evaluate and authenticate transcript records.

We have also funded a hot line—based at Georgetown University in Washington, D.C., and staffed by Vietnamese and Cambodian students—to help refugees enroll in American colleges and universities.

As some of you know, there is a major difference between the Administration and at least the Senate at this point in time, because the Senate passed a bill which will provide substantially more funds to local school systems than the $300 per refugee child that I previously mentioned. The Senate bill would provide close to $1,600 per child and would be based on the national per pupil expenditure plus the $300 supplemental amount.

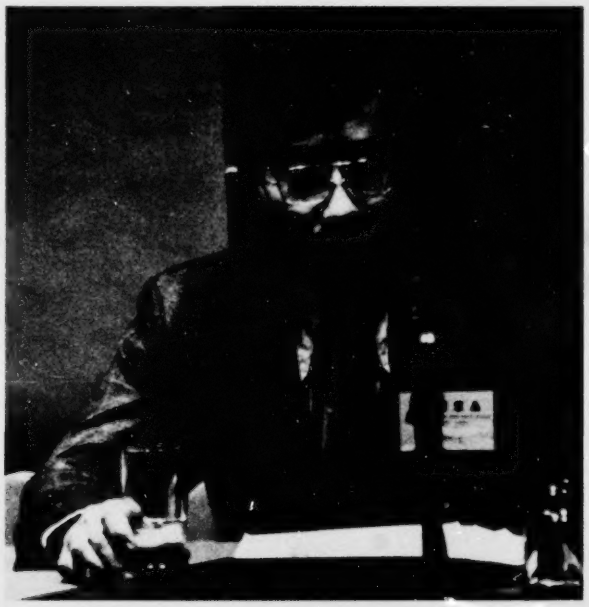
Training in the English language is of extremely high priority for both immigrant children and adults, and we are helping to accelerate such training. I am hopeful that public school systems, community colleges, universities, and people who have had training experience will operate the program in a way that will reinforce the refugees' sense of cultural community, for the refugees' first couple of years here are going to be very rough.

Mr. Wortman has been a public servant for his entire working life and is very active in civic affairs.

Prior to his present appointment, he served as Deputy Assistant Secretary for Program Systems under the Office of the Assistant Secretary for Planning and Evaluation; as Administrator of the Office of Price Monitoring of the Cost of Living Council; and as Comptroller of the Office of Economic Opportunity. He also served on the staff of the Atomic Energy Commission.

Long active in civil affairs, Mr. Wortman received a Distinguished Citizens Award from Macalester College, a Distinguished Service Award from the Price Commission, and a Meritorious Service Award from the Federal Government Accountant's Association. He is an active member of the Rockville (Md.) Citizens for Good Government.

Mr. Wortman received the B.A. degree in economics from Macalester College and the M.A. degree in public administration from the University of Minnesota.



Summary of Interest Group Input Session
Bilingual and Multicultural Education
A Definition of Multicultural Education

by Robert Suzuki
Associate Professor
School of Education
University of Massachusetts
Amherst, Massachusetts

"Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism."*

I believe that multicultural education goes beyond the traditional definitions of ethnic studies, which are often viewed by students and educators as the exclusive and isolated preserve of minority groups. Multicultural education does more than consolidate this concept of ethnic studies by bringing together the experiences of all the different minority groups, which have traditionally been viewed as part of a monolithic White society.

The general definition of multicultural education encompasses all aspects of schooling. It does not deal exclusively with curriculum, but also includes modes of instruction, intercultural approaches to teaching, counseling, testing, ability grouping, and extracurricular activities. It also includes the staffing of the schools, and it could include the school's organizational structure as well.

I am personally concerned with seeing multicultural education implemented in predominantly white school districts. In many respects, these districts need it more than those in which the students are predominantly minority. Because of my experience in Amherst, Massachusetts, I am particularly concerned about the situation of Asian Americans who are relatively isolated in small communities.

People often play the numbers game when it comes to Asian Americans. They say that since Asians constitute only one percent of the total U.S. population, multicultural education that includes Asian Americans should be implemented only in areas having a large percentage of Asians. I don't believe in this numbers game, but if you do, I can offer you another perspective.

Asians do constitute a very small minority in the United States. Blacks represent about 11 percent of the population, and those of Spanish origin constitute about five percent. The total so-called racial minority population in this country amounts to about 18 percent, although it may be as high as 20 percent. In any case, the dominant white group represents 80 percent. If you look at the world as a whole, you get a very different picture. The total population of the USSR and the countries of North America—where the white groups predominate—is about one billion, or 25 percent of the world's population. On the other hand, the countries in which the so-called colored racial groups predominate—in Asia, South America, and Africa—the total population is about 2.7 billion, or about 75 percent of the world's population. Out of that 75 percent, almost 57 percent are in Asia. The Asian population of the world constitutes its majority population—almost opposite to what exists in the United States. Many of us lack this perspective because we tend to draw perceptions from our immediate environment, which is the United States. So, even from a numbers point of view, one can argue that Asian Americans should constitute a significant aspect of multicultural education.

Another rationale for multicultural education is that of cultural pluralism—that all the different ethnic groups in this country should be preserved and enhanced since they constitute the reality in American society. Studies of the cultural structure of American society—in particular, that of the sociologist Milton Gordon—have concluded that American society is primarily characterized by structural pluralism, in which the identification of different ethnic groups, including most of the white ethnic groups, has been maintained. Consequently, the concept of the melting pot, which was the prevailing ideology in the United States from the turn of the century, has been exposed as a myth. In fact, from the point of view of many multiculturalists, the melting pot ideology really served as a facade and a mask for what Milton Gordon calls Anglo-Conformity. According to this theory, English institutions, language, and cultural patterns are deemed the standard for American society, and they demand conformity by the other ethnic groups. Anglo-Conformity is still perhaps the prevailing ideology in most public school systems through the United States.

Multicultural education, therefore, is rationalized on the basis that it reflects the social realities of our society and may lead to a more democratic form of society.

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*"No One Model American." Washington, D.C.: American Association of Colleges for Teacher Education, 1972.

Bilingual Education

by Mary Lee Shon
Teacher/Consultant
Knowledge of English Yields Success (KEYS)
Los Angeles Unified School District
Los Angeles, California

Bilingual education has been around a very long time, but it was not termed such until about 10 years ago. It has been operating in the United States since the 18th century when German, Irish, Polish, and other European immigrants began to have difficulties in school. In the 1920's, bilingual education was expanded to include the Spanish-speaking.

Bilingual-bicultural education may be said to be a comprehensive educational approach that involves more than just the imparting of English phrases. It requires that children are taught all cognitive knowledge in their native languages first. Many people have a very different idea of bilingual education. They think all one must do is say a couple of words in Chinese, Japanese, or Korean.

True bilingual education has not taken place for Asians or Pacific Islanders in California. We have a smattering of Spanish and Cantonese bilingual programs in Los Angeles, and a small bilingual education program exists for Korean immigrant children—although in one school that contains over 500 non-English-speaking Korean children, there are no bilingual programs. Bilingual Korean teachers are scarce. We also have a Tagalog bilingual project in Carson.

A full report of the bilingual situation in the United States is contained in a publication entitled *A Better Chance To Learn—Bilingual/Bicultural Education.* You may write for a copy to the U.S. Commission on Civil Rights, Washington, D.C.

A Suggested Way To Group Our Needs

by Katherine Kaoru Reyes
Asian American Studies Specialist
San Francisco, California

Almost 27 percent—21,000—of the 76,000 public school students in San Francisco are Asian American; if we add the Pacific Islanders, the percentage will be even higher. The district has focused on nine ethnic groups, but the Samoans are categorized as Other Nonwhite.

San Francisco has several large Asian populations. The Chinese is the largest, with almost 16 percent. The Filipinos are second, with about eight percent. The Japanese constitute about two percent. We also have Koreans; about 1,000 Samoans; and now, about 600 Vietnamese. Each of these Asian American groups contains subgroups—first and fifth generation groups and recent arrivals, for example.

The needs of the diverse Asian American communities have to be dealt with by concentrating on specific areas. Curriculum is one of these. The largest and fastest growing ethnic group in San Francisco is the Asian, and we definitely need bilingual curricula.

The in-service training of staff is extremely important. Over 80 percent of our staff members are white, and 75 percent of the students are of minority backgrounds—of which 26 percent are Asian American. The staff and teachers must be sensitive to the different groups of students.

We also have to talk in terms of affirmative action—that will help make the staff more reflective of the student population. I understand that, of the 67 central office administrators in the district, only three or four are Asian American. Not only that, but they are at the bottom of the administrative structure, and we are not represented at all in many areas. You and I know very well that reform starts at the top. Asian American input at the decision-making level will give us the curriculum changes and in-service training that are needed.

Another area that is extremely important is that of community involvement. At this time, not one Asian American sits on our school board. For various reasons, including immigration, it is very difficult for the communities to participate in the kind of educational system that we have. Yet, their participation has a lot to do with the changes we want.

The last way that I see for helping us satisfy our needs has to do with the teachers' organizations. The California Teachers Association and the National Education Association can do a lot for us if they take seriously the recommendations of this conference. I think that these teacher organizations should go to the community and to Asian teacher groups, listen to our needs, and include them in their programs and negotiations packages.

Some Problems in Multicultural Education

by Miyoko Sasaki Nakagiri
Asian American Project Specialist
Hispanic Urban Center
Los Angeles, California

In Los Angeles, about 4.5 percent of the students are Asian American, although many Asian Americans are moving to Orange County as the Blacks and Browns move in. The Los Angeles City Unified School District in trying to stop such yellow and white flight, and such stabilization could be accomplished through multicultural education.

The Los Angeles schools have about 660,000 students, and although Asian Americans make up a small number, about 58 percent of the total are minority students. We keep reminding the dominant white society that it is the minority in the district; this has resulted in our getting some more input into the schools' programs.

I used to work in the superintendent's Office of Multicultural Education. Unfortunately, we were sued by the NAACP Legal Defense Fund, and we've been in litigation for over two and a half years. We lost our $14 million funding as a result, so multicultural education has never been a reality in Los Angeles. The services of the staff were made available to schools and districts, and we did help in the area of early childhood and multicultural education.

I guess there is a token commitment to multicultural education in Los Angeles. Hopefully, a united effort by education commissions, communities, parent-teacher organizations, the CTA and the NEA will make a large district, such as Los Angeles, really committed to multicultural education.

How *Lau v. Nichols* Has Affected San Francisco Schools

by Sofia Lozano-Prudenciado
Supervisor
Filipino Bilingual/Bicultural Education
San Francisco Unified School District
San Francisco, California

According to the Division of Bilingual Education of the U.S. Office of Education, bilingual education is a means to meet the special educational needs of children of limited English-speaking ability and to provide equal educational opportunities for them in the English speaking school system.

Such a definition implies that the child who is enrolled in a bilingual/bicultural school has a complex learning experience before him or her. The program is also difficult for the professionals. Yet, bilingual/bicultural education assures students a meaningful educational development in both their native languages and cultures and in English and American cultures. The major goal of bilingual/bicultural education is to prepare the individual students for participation in a predominantly English-speaking society, while at the same time respecting and nurturing their first languages and cultures.

Since the U.S. Supreme Court's decision in *Lau v. Nichols,* the San Francisco Unified School District has required bilingual/bicultural education for every non-English speaking or limited English-speaking child. The one-year master plan, developed by the Center for Applied Linguistics and the Citizen's Task Force, has completely revamped the district's bilingual/bicultural programs—although I want to add that San Francisco has been a pioneer in bilingual education for the past 10 years.

According to the latest statistics available, there were 519,661 Asian school-age children in K-12 in 1973—including over 50 percent foreign-born and 75 percent residing on the West Coast. Most of the foreign-born Asians who migrated to the United States between 1970 and 1973 had limited or no English-speaking ability. Their children frequently dropped out of school or had difficulty there because of inadequate English skills.

Because of this, the San Francisco Unified School District has tried its best to provide various programs in the schools. It has many model English as a Second Language programs—such as pull-out and self-contained ESL models. We also have the new Latin American Commerce Center, the Chinese Commerce Center, and the Filipino Commerce Center and one-year orientation programs for children who are fresh off the boats. The district also has well developed ESL and bilingual/bicultural education programs in the junior and senior high schools—especially for students speaking Chinese languages.

The Title VII Filipino program now has a language laboratory to facilitate the learning of English in a bilingual/bicultural setting. It is aimed at developing the listening and reading comprehension as well as the speech of every Filipino child who has difficulty expressing himself or herself in English. We also have a team consisting of a Tagalog speech development specialist and an English speech teacher; materials development centers; an ESEA-funded bilingual resource center; and a component of the Filipino Commerce Center that develops, field tests, and disseminates Filipino bilingual materials.

San Francisco schools still have a lot of problems, however. We feel that Asian Americans have not really cooperated in coordinating the bilingual/bicultural programs through visitations, conferences, and communications. We have not really joined to compile a universal repository of materials, and we have not circulated a newsletter to all the districts and institutions to alert everyone to what is going on in this field. We need to work together on these things and make every effort to help our communities understand bilingual/bicultural education.

Multicultural Education: Training Teachers and Aides

by Jose Llanes
Director of Multicultural Programs
University of San Francisco
San Francisco, California

California's institutions of higher education will turn out 20,000 unneeded monolingual teachers this year, and the ten institutions that are able to turn out bilingual teachers will graduate 56. The state's institutions must become able to train the teachers who are needed to staff the bilingual/bicultural programs that we need.

The program at the University of San Francisco is a small attempt to provide such training. We work primarily with teacher aides in the four major bilingual areas of San Francisco's bilingual program: Chinese, Filipino, Japanese, and Spanish. We have nine participants in each of these four areas. Four of the nine Chinese are teacher aides working toward their teaching credentials, and five are acquiring additional, specialized training in bilingual education.

We tell the participants where the resources are and give them the latest information about teaching methods. We also provide guidance in terms of changing the school environment so that it will include a number of cultural approaches rather than just their own or that imposed by the dominant culture. Beyond this, there's very little we can do in the area of bilingual education.

Bilingual education, like the tax structure, has really just evolved. It is still largely at the individual level and has not been brought to institutions of higher education with any degree of efficiency. Our program is an attempt to train individuals to provide a bilingual/bicultural infrastructure.

by Laureen Chew, President
The Association of Chinese Teachers
San Francisco, California

Bilingual/bicultural education is something that's always going to be changing, just as good educational philosophy should always change. Methods and people are always different, and being different is all right.

Bilingual/bicultural education is still a struggle for many of us who come from non-English speaking backgrounds. In the mid-1800's, this country had an influx of Russian, Jewish, and Asian immigrants whose languages and cultures were different and seen as a threat to the typical American life-style. These people were blamed for many things and were victims of much discrimination. As a result, they received no special consideration in education. Many didn't even bother to go to school because of this, and since the market needed a lot of cheap labor, which they supplied, no one paid much attention to their situation. As a result, the immigrant children had a high level of illiteracy and truancy. Their achievement levels were low, and there were many grade repeaters.

The situation hasn't changed that much. In Chinatown, we still have a high dropout rate, and with the help of our school district during the past 10 years, the crime rate for the Chinese child has gone up tremendously.

Now, suddenly, bilingual/bicultural education is money. This is unfortunate because, if it involves exploitation, it will do the children no good. The master plan for bilingual/bicultural education hasn't even been implemented in our district. It has been sabotaged! There's no coordination. Everyone just wants a piece of the pie and the ego that goes with it. I don't think people are really thinking of the children; they are thinking of themselves.

Lau v. Nichols did not mandate bilingual/bicultural education. The Supreme Court left the issue up to the school districts to implement programs suited to their needs. I hope that bilingual/bicultural education will not be made universal. Each group has its own needs which it tries to fulfill. Most of the time, the movement to fulfill them comes from the community and teachers and moves up; it does not come from the administration and move down.

I have had a very rewarding experience teaching in a Title VII program at Commodore Stockton Elementary School, mainly because we try to follow the parent-teacher-child cycle. It's a minimal program, however, and we serve only two schools. About 300 students are involved, of whom only 220 are Chinese. About 1,700 need bilingual/bicultural education, but no one is really willing to coordinate the effort required. According to the master plan, all 1,700 of these children should be served. They have not been because of the bureaucracy. I think that coordination is lacking because the program is so new. Why do people expect a 10-year-old educational effort to soar suddenly to the greatest heights when American education has been going down the drain for the last 300 years?

The most frequently asked question I'm asked has to do with the difference between ESL and bilingual education. Children must articulate their thoughts, and they're being taught how with an English-only model. Cognitive skills are the highest we teach; the children must think intelligently. The normal classroom situation will stifle a child from Hong Kong or anywhere else who can speak and articulate but not in English. Bilingual/bicultural education is a specific structure whereby children use their own languages and cultures.

Bilingualism should lead to multiculturalism because children from another country who follow customs that are not typically American tend to be isolated and to isolate themselves. A lot of ethnics say that Chinese are prejudiced and tightly knit. If this is true, give us a tool whereby we may implement multiculturalism.

I am up against a wall when it comes to what I can expect from CTA and NEA. CTA was one of the major groups to shaft S.B. 7, a bill that was designed to increase bilingual education programs through teacher training and credentialing. When we urged CTA to rescind its position, they wrote us saying they would try because of special considerations in the bill. Is CTA really professional, or is it playing the numbers game that they are telling me to play and not to play? Even if every Asian joined and we all agreed, we couldn't overturn CTA's predominantly white majority. As for NEA, it should lobby as hard for bilingual/bicultural education as it did to get Congress to override President Ford's veto of the education bill.

This is a condensation of a panel discussion. While originally designed as two separate panel discussions—bilingual education and multicultural education—participants merged for the purpose of receiving information from the panel members. They later met as separate groups to formulate recommendations.

Conclusion

by Paul Tanaka, Co-Chairperson, Minority Affairs Committee and Chairperson, Asian Caucus, National Education Association

I came to this conference open to your recommendations which I will transmit as charges to the Minority Affairs Committee.

One of the primary charges of this committee is to monitor the minority guarantees in the Association's Constitution and Bylaws, especially at the Representative Assembly. The Constitution stipulates that state delegations will not be seated at the next Representative Assembly if they do not reflect the ethnic-minority membership of their states. At last year's Assembly in Los Angeles, 35 states were out of compliance with this requirement.

It is difficult for states to recruit ethnic-minority members to serve as delegates if such people are not involved in their state or local association. I know, since I am a local president in Tacoma. The door is open, however, and we must become involved in our local associations. When the time comes for our association to elect delegates to the Representative Assembly, our names should be well known.

Many things happen at the NEA Representative Assembly because that body formulates policy. The NEA spends the balance of the year doing what the Assembly has mandated. This conference, for example, materialized in part because the Chicago Assembly adopted the report of the Asian Task Force recommending that NEA's next human relations conference place major emphasis on the problems of Asians and Pacific Islanders.

NEA has a Minority Involvement Program which includes as a major part minority involvement seminars. One was held in Burlingame, California, last spring; we expected 50 people, and 95 showed up. Others will be held—there will be one in Denver, Colorado, next week—and we should start to put our names on the list to participate.

Hawaii and California contain the preponderance of Asian and Pacific Islander teachers in this country. If we organize ourselves and communicate with each other, we will be better able to attain some of our goals. This conference and the Minority Involvement Seminars are a beginning.

In the past, too much time was spent squabbling: *Why should I join the NEA? It doesn't do this. It doesn't do that.* NEA is not an animal. It doesn't have legs, arms, ears, or eyes. It's like a machine that requires our input to be able to respond to our needs.

Where Are We Going? (Or, haven't we been there before?)

Publishers and Audiovisual Producers say:
We support you BUT—
No economic power means no change!

The Political World says:
We're for you BUT—
Don't expect significant change without political power!

NEA says:
We're on your side BUT—
No political power equals little or no change!

If all we get are assurances, support, and agreement, we have nothing! Returning to conferences, such as this one, in which we prepare reasoned, ethical documents with which no one disagrees, leaves us with solid documents but no economic or political change.

Our documents will do us little good unless (1) we tie in with an existing or soon-to-be launched program that has a broad power source and (2) we get the NEA to sponsor local workshops for persons who want information and methods for teaching about living in a pluralistic society.

Some Comments About the Future

by Weston Nishimura
Bellevue Education Association
Bellevue, Washington

I think we are all aware of the time when we thought that the United States would become a melting pot. I don't know whether it was nuclear energy that made us leery of meltdowns, but at some point we decided that we will not melt into a racially and ethnically homogeneous culture. As a result, minorities have been banding together, trying to get power, and fighting for increasingly smaller pieces of pie.

Another way to look at the situation, however, is in terms of where the United States is headed and what we really want as a country. If, in 20 years, the only language Americans can speak is English, how will we deal with the Africans, Arabs, Chinese, Europeans, Japanese, and our South American neighbors? We will have to hire foreign interpreters to tell us what they are saying. Our greatest strength lies in our diversity, for within our borders we have native Americans who speak almost every language. These people are Americans first, and they understand to a greater degree than many the cultures of the countries with which we are increasingly interdependent. We have seen, for example, what a small, insignificant country in Southeast Asia can do to our economy, to our national politics, and to our government's credibility.

Minority education should not be crammed into a curriculum or given just to a select few for, in truth, we Americans are a minority in the world. Examine your curricula and courses in terms of a cultural map. How large are Europe and England in terms of literature, art, and history? You will really begin to see how distorted is our view of the world's cultures and how we are giving our kids an extremely distorted view of the world they will enter. Britain is not a power today, and I don't think it will become one during the next 20 or 50 years. Yet we study English literature, English art, and English history. Who will the powers be in 20 or 50 years? We need to be able and willing to understand them because they are the countries with which we Americans--as a minority in the world--will have to deal.

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